

Summaries

Rainer Schultz: Cuba after Fidel

Departing from the death of historic leader Fidel Castro, the article discusses what a post-Fidel Cuba might look like. It argues that the beginning of a normalization of relations with its historic enemy, the United States, is both an opportunity and risk for the ›modernization‹ of Cuba's socialism. Economic opportunities come along with political risks. Private actors are being empowered and a new regime of state-market-foreign capital is being developed with significant social costs and new inequalities. Culturally, a struggle to redefine a hegemonic project has long begun and is expressed in both, emancipatory and restrictive ways. The ambivalent positions of president-elect Donald Trump regarding whether or not to continue the course of rapprochement add additional uncertainties to this scenario.

Sabine Plonz: On the Relationship between Economy and Morals. A Case Study

The article presents a case study on paid domestic work and its social, legal and moral circumstances in the world economy, present and past. It explores the ethical relevance of the International Labor Organization (ILO) convention on ›decent work for domestic workers‹ and of other sectors of reproductive and care work. The methodological and hermeneutical approach is to pay attention to the interaction between the moral regime and socioeconomic, political and gender regimes. This allows for an ethical argument that goes beyond an opposition of labor and care-based concepts.

Elisabeth Conradi: Distributive Justice or Attentive Interaction? Ethico-political dimensions of Theorizing Care in German Discourses

German scholarship on care developed along two strands of theorizing. One, rooted in debates on reproduction and household work, proposed to broaden the scope of the traditional norm of justice. The other recommended attentiveness and responsibility towards oneself and others as important ethico-political dimensions of theorizing. The two strands pull theorists in different directions. They differ on how to define ›care‹ itself; on the question of what goal ought to be pursued; and also on the question of how transformation is to be conceptualized. The article considers whether the practice of care – defined as a quality of successful social interactions – can play a role in societal transformation.

Frigga Haug: Taking Ethics from the Heavens and grounding it in Everyday Praxis. Addendum to »Morals also have two Genders« and a Call for Further Exploration

The article is a re-reading of the author's earlier moral critique and of Carol Gilligan's work. It formulates the earlier critique as a withholding of the political community and leads towards a general ethics departing from a criticism on the division of labor and the disposal of time. It is a call for dealing with contradictions in a way that allows a bringing together of a critique of patriarchy and a general social critique, ending with a suggestion for a Four-In-One-Perspective.

Joan C. Tronto: Can »Caring Democracy« be a Political Concept for Transformation?

Departing from debates in the 1980s among feminist Marxists in Germany and American feminist theorists of care, the article situates the similar origins of ongoing debates regarding women's larger exclusion from social life. The argument compares the discussion on production/reproduction to the caring democracy approach currently being developed. Here, care is oriented toward relationships, while reproduction/production focuses on capacities. The article then provides an epistemological grounding for care as a type of expressive-collaborative moral theory according to terminology used by Margaret Walker. It develops and defends that the logic of care is ultimately incompatible with capitalism, yet also recognizes its limits.

Carina R. Klugbauer: The Limits of the Democratic Care Concept. On the Morals of Care

Taking Joan C. Tronto's care ethics as an example, some pitfalls of moral theory are discussed. In overemphasizing the need for normative change and democratic participation, such theory tends to oversee economic relations that are the cause of injustice in the allocation of care responsibilities. In providing an ethical framework for a caring democracy, Tronto's theory evened the differentiation between various forms of care work and their relation towards the capitalist mode of production. They allow critique to quickly coalesce with a normative desirable future society. However, in order to be able to grasp current inequalities, a more economically-grounded, materialist and feminist analysis is needed.

Wolfgang Fritz Haug: Karl Marx' Meta-Critique of Religion

Contrary to a common assumption, one cannot speak of a specifically Marxian critique of religion. When Marx starts his *Contribution to the Critique of Hegel's Philosophy of Right Introduction* with the sentence: »For Germany, the *criticism of religion* has been essentially completed«, this criticism, however, is not Marx's work, but rather the one of bourgeois Enlightenment philosophers before 1848, culminating in Ludwig Feuerbach's *The Essence of Christianity* in 1841. Marx's dealing with the critique of religion can be understood as a meta-critique since it is a critique of the critique, revealing its blind spots and transferring it to a praxis-philosophical critique of society. Haug shows how Marx builds elements of a critique of religion into his *Critique of Political Economy*. Finally he outlines emblematic moments, particularly concerning the liberation-theological reception.