

## Summaries

### **Frigga Haug: Risky alliances. Donna Haraway's Dynamization of Standpoints**

Donna Haraway has been recognized worldwide for her texts on techno-science. During the last decade she has been increasingly called upon as a theorist of post-feminist and posthumanist positions although her *Cyborg Manifesto* advocates for a socialist feminism. A re-reading of this text traces back her interventions into the politics of building alliances that however disregard the struggle for the actors themselves. A careful reading sheds light on the possibilities and fracture points for gaining knowledge and agency.

### **Wolfgang Fritz Haug: Karen Barad's Cosmic Animism. Human Being, Nature and Technology in High-Tech Capitalism, Part II**

In this second part on the ways philosophy and social sciences process the recent transformations of production and of life, Haug scrutinizes Karen Barad's concept of »agential realism«, which combines theorems of quantum physics with social relations to nature in the perspective of a cosmic ethic. On the one hand, Barad's relational ontology intersects with relevant insights of a historical-materialistic philosophy of praxis. Similar to Ernst Bloch, but without mentioning him, she emphasizes the processual character of matter. On the other hand, she levels out the difference between the general physical efficacy of matter and the specifically human capacity to act and to make cultural differences. By laying bare the axiomatic field by which Barad flattens out the differences between humans, animals and things, Haug tries to rescue the rational core of her concept for a historical-materialistic approach. He shows that the »post-humanist« endeavor to distance oneself from one's own human standpoint is in fact governed by a blind anthropocentrism, which risks opening the way to a reactionary irrationalism.

### **Jan Loheit: The Invention of ›Aesthetic Capitalism‹. Andreas Reckwitz and the Fortunes of Aesthetics and Social Criticism**

With his theory of ›aestheticization‹ Andreas Reckwitz claims a fundamental revision of sociology. Loheit analyses the theoretical grammar in which questions concerning the aesthetic become the standard of criticism for a renewal of society and capitalism takes the shape of an ›aesthetic economy‹. Reckwitz' ›aesthetic criticism‹ of capitalism leads, as the analysis shows, not just to a systematic disarticulation of social criticism, it furthermore destroys the ability to make distinctions as developed in tradition of enlightenment; for this ability is crucial for any theory that claims to be critical.

**Gerhard Schweppenhäuser: Ideology and Utopia of Design. Latour's Theory of Design between a Critique of Enlightenment and Counter-Enlightenment**

The article examines the consequences that follow from Bruno Latour's replacement of the term »revolution« by »design«. To this end Latour's Postmodernism is confronted with a critical theory of design. Latour's interpretation of humanism and his presentation of Sloterdijk's criticism of Habermas is analyzed, as is his postmodernist negation of enlightenment rationality. Against this background, an adormian program of »Vicarious Design« is outlined. This is an attempt to delineate »a new way of thinking that allows things to finish speaking« (Alfred Schmitt) while avoiding the abstract negation of a subject of social praxis rendering Latour's heideggerian project one of a new obscurantism.

**Adelheid Biesecker, Sabine Hofmeister, and Uta von Winterfeld: Better, Less and Different – Steps Towards Sustainability?**

Efficiency (doing things better), sufficiency (doing less), and consistency (doing things differently) are the object of controversial debates regarding the »best« path towards sustainability. Yet all three of them have a darker side: rebound of efficiency (associated with the economic »pillar« of sustainability), what we call »react« of sufficiency (social pillar) and what we call »revamp« of consistency (ecological pillar). The authors discuss the background, meaning, and ambivalences surrounding each of these three approaches towards sustainability. They outline the characteristics of their relationships and sketch how they should be conceived in a perspective of »Vorsorge« (caring with a perspective towards the future), cooperation, and orientation towards what is necessary for a good life.

**Carl-Erich Vollgraf: Marx' work on *Capital* after the Publication of Vol. I. On the Completion of the II. Section of the Marx-Engels-Gesamtausgabe<sup>2</sup> (MEGA<sup>2</sup>)**

By 2012 the II. section of MEGA<sup>2</sup> had published several drafts of *Capital* for the first time, consisting of over 2000 pages. By closing this sensitive gap in Marx scholarship, Marx' economic working process, distorted through selective editions, finally became transparent; texts considered to be fully commented (e.g. »Theories of Surplus-Value«) could now be placed in their rightful position. Marx's research and analysis in the 1870s does not reveal itself as linear and consequential, but as an interplay of insight and mistakes, of plan and undoing. Marx struggled to finish Vol. II and III and became increasingly empirical, always developing new research questions. He strived to handle numerous arguments mathematically, looking for major economic growth processes while giving up the notion of capitalism collapsing in the near future. Researchers will have to study this »new« material in order to come closer to an authentic Marx.