

CALL FOR PAPERS

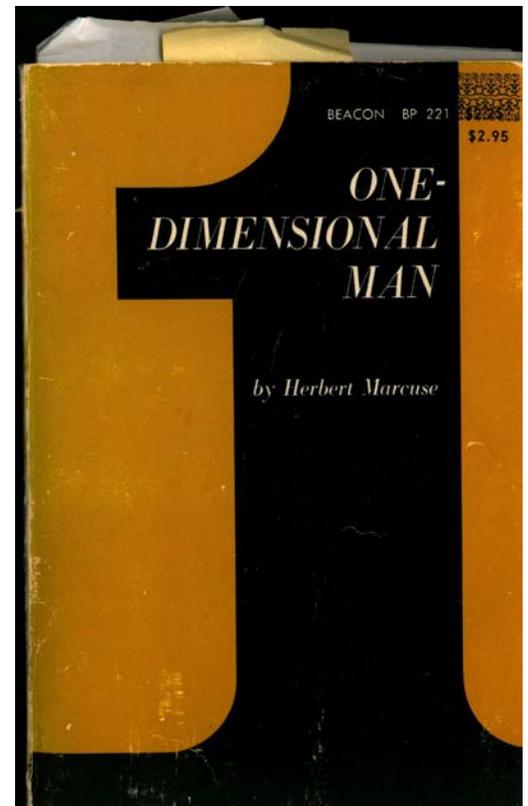
Rev. 11/19/2014

This year—2014—is the *fiftieth anniversary* of one of the twentieth century's most provocative, subversive, and widely read works of radical theory—

Herbert Marcuse's *One-Dimensional Man*.*

*Contribute to the project
of developing critical theory
for our time...*

...by joining us in
exploring, critiquing,
assessing, and extending
the critical legacy
of this important work.



* Herbert Marcuse, *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society* (Boston: Beacon Press, 1964).

for an upcoming special issue
Radical Philosophy Review

Editorial Statement and Invitation:

A Call for Papers on Herbert Marcuse's *One-Dimensional Man*

Regarding the crux of Herbert Marcuse's argument, we argue that the one-dimensional society of capital continues to be the dominant structuring force of contemporary societies and increasingly on a global scale. The synthesis of capital and technology that Marcuse saw as the matrix of one-dimensionality is arguably stronger today than ever. Yet shortly after his publication of *One-Dimensional Man*, these arguments were put in question by the social movements of the 1960s. Marcuse quickly and vigorously championed these movements, and he made liberation struggles the center of *An Essay on Liberation* (1969).

In his *One-Dimensional Man*, Marcuse's version of Marxism is resolutely historical and engages forces of domination and resistance as they emerge in specific concrete situations.

This critical method challenges us to identify those forces that are of particular relevance to our own historical moment and arguably points to the continuing actuality of Marcuse's key work.

Hence,

the fiftieth anniversary of Marcuse's *One-Dimensional Man* (ODM) raises many questions, including:

- To what extent does the book still aid in the critical theorization of significant features of our contemporary moment?
- In the wake of the Tunisian revolt, Tahrir Square, Occupy, and other contemporary social movements, and amidst rising inequality, automation and unemployment, global land grabs, authoritarianism, surveillance, the criminalization of everyday life, persistent and institutionalized racism, global Terror wars, a "money-is-speech" US Supreme Court, ecological destruction, and austerity amidst record corporate profits, to what extent are *ODM's* **concepts** still useful?
 - e.g., the one-dimensional; quantitative and qualitative change; democratic unfreedom; technological rationality and technological society; false needs and consumerism; the dialectic of domination and liberation; negative thinking; repressive desublimation; irrational rationality; total administration; and,

the Great Refusal.

- To what extent did/does *ODM* provide a foundation and tools for the development of critical and emancipatory theory now?
- To what extent does *ODM* reflect the social conditions of mid-twentieth-century, Keynesian-Fordist capitalism and the "affluent society"? Which aspects of *ODM* are still relevant today under the conditions of post-Fordist, neoliberal capitalist globalization? Does *ODM* still rest upon the "state capitalism" thesis, adopted by the Institute in the 1940s, according to which the socioeconomic contradictions of capitalism had more or less been brought under control by (welfare) states?
- Did Marcuse—in *ODM* and in his other works—have a radicalizing effect on the Frankfurt School's Critical Theory?
- Jürgen Habermas integrated certain aspects of analytical philosophy into his theory of discourse ethics. To what extent could Habermas's integration of analytic philosophy, in particular, and his defense of a "linguistic turn," more generally, be subject to the critique of analytic philosophy articulated by Marcuse in *ODM*?
- How does *ODM* relate to past and contemporary critical theory on alienation, reification, historical materialism, technology, socialization to conformity, commodification and decommodification, consumerism, dehumanization and rehumanization, refusal, and recognition? Is there such a thing as the neoliberal personality?
- How does *ODM* intersect with contemporary critical theories of refusal, resistance, and liberation, including postcolonial theory, critical race theory, black existentialism, existential phenomenology, liberation theology, and Left anticapitalism?
- How does radical subjectivity emerge in a one-dimensional society? How are emancipatory "second dimensional" insights attained? What is the role of education, art, and aesthetics? What can be learned from contemporary indigenous rights movements, "right to the city" struggles, as well as resurgent Left politics in South America and elsewhere?
- Is the development of service-sector labor organizing and community-labor alliances consistent with Marcuse's position regarding the incorporation of labor into the prevailing system?
- In the Internet age, Marcuse's concept of "repressive desublimation" is arguably still as relevant as ever. How has this concept (and Marcuse's alternative concept of "**non-repressive sublimation**" introduced already in *Eros and Civilization**) held up in light of the developments of technocapitalism† and contributions in psychoanalysis, cultural studies, feminist/ queer/trans theories, critical animal studies, and critical disabilities studies? **What critical work could the concept of "repressive desublimation" do today?**
- What can be learned from *ODM's* reception in different parts of the world during the past fifty years?

* Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud* (Boston: Beacon Press, 1955).

† The concept of "technocapitalism" was introduced by Douglas Kellner in chapter seven of *Critical Theory, Marxism, and Modernity* (Cambridge, UK: Polity, 1989). See also Andrew Feenberg, *Critical Theory of Technology* (New York: Oxford University Press, 1991); Stephen Best and Douglas Kellner, *The Postmodern Adventure: Science, Technology, and Cultural Studies at the Third Millennium* (New York: Guilford Press, 2001).

We invite you to write papers on these and other questions of critical significance.

new, extended

DEADLINE

February 10, 2015

Articles submitted by this deadline will be considered for the upcoming special issue in *Radical Philosophy Review* on Herbert Marcuse's *One-Dimensional Man*.

SPECIAL NOTE OF INVITATION

* In order to acknowledge, critically assess, and push forward from Marcuse's *One-Dimensional Man*, several conferences and numerous panels have been held during 2014 in universities and other institutions around the world (e.g., Columbia University; Brandeis University, Left Forum; Historical Materialism; Instituto de Filosofia, Artes e Cultura, Universidade Federal de Ouro Preto; Universidade Federal do Rio Grande do Norte; Universidade Federal do Espírito Santo; UEM: State University of Maringa; PUC: Pontifical Catholic University; UFABC: Federal University of Santo Andre, Sao Bernardo e Sao Caetano; Frankfurter Institut für Sozialforschung; University of Heidelberg; Artes Liberales Buchhandlung; Karl Marx Buchhandlung in Frankfurt; Rosa-Luxemburg-Stiftung in Berlin). Authors who presented papers at these and other events are warmly invited to prepare and submit their papers in response to this Call for Papers.

* **Moreover, all authors (faculty, independent scholars, activists, artists, students, others)—regardless of whether or not they presented papers at any of the above conferences—are enthusiastically invited to submit papers in response to this Call for Papers.**

REQUIRED FORMAT for articles (as prescribed by the *Radical Philosophy Review*)

1. Articles must be original work and not previously published.
2. Articles may not exceed 10,000 words.
3. The citation style should follow *The Chicago Manual of Style*. [A helpful resource on *The Chicago Manual of Style* is available here.](#) Use footnotes and not endnotes. Do not include a bibliography. For further style guidance, we suggest you consult any of the articles in our double special issue ("Critical Refusals") of the *Radical Philosophy Review*, Volume 16, Issues 1 and 2 (2013).
4. Articles must be submitted as MS Word documents with a **.doc** or **.docx** extension.
5. In your e-mail submission, please attach **two** copies of the article (one copy of which should be prepared for blind refereeing with all direct or indirect references to the author removed).
6. Include an **Abstract** of not more than 100 words. Place this Abstract in the article just below the title and author's name.
7. Include an **Author Bio** of not more than 100 words. Place the Author Bio at the end of the article (but not in the copy prepared for blind reviewing).
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Please send any questions and all submissions to:

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