

CALL FOR PAPERS

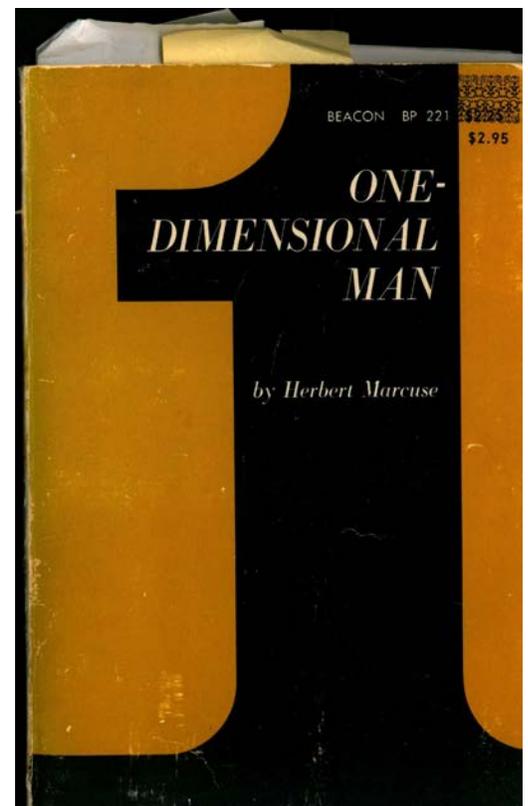
Rev. 02/19/2014

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 would argue that our society and culture are still one-dimensional in that capital continues to be the dominant structuring force of contemporary societies and increasingly on a global scale. Indeed, the synthesis of capital and technology that Marcuse saw as the matrix of one-dimensionality is stronger today than ever. Yet shortly after its publication, aspects of *One-Dimensional Man* 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 retrospect, *One-Dimensional Man* embodies a model of analysis that continues to be of use today. 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 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 capture 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, global Terror wars, a "money-is-speech" US Supreme Court, ecological destruction, and austerity amidst record corporate profits, to what extent are ODM's observations, **concepts**, and analysis outdated or obsolete?
 - 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?
- 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, "rights 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 age of the Internet, Marcuse's concept of "repressive desublimation" is arguably still as relevant as ever. How has this concept (and his alternative concept of "non-repressive sublimation" introduced already in *Eros and Civilization**) held up in light of the developments of technocapitalism† and more recent discussions in psychoanalysis, cultural studies, feminist theory, and queer theory, 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?

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

* 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).

Revised DEADLINES

There are two deadlines for submissions:

→ **April 12, 2014** Abstracts/Proposals (250-word maximum) submitted by this deadline will be considered for:

- participation on one of two panels being organized by the Marcuse Society at the upcoming conference on Marcuse being sponsored by Brandeis University on October 1-2, 2014, on the campus of Brandeis University in Waltham, Massachusetts, USA.

→ **January 10, 2015** Articles submitted by this deadline will be considered for:

- inclusion in the upcoming special issue on Marcuse's *One-Dimensional Man* in *Radical Philosophy Review*.

SPECIAL NOTE ABOUT THE DEADLINES

* Authors who are interested in seeking an invitation by the Marcuse Society to participate on a panel at the Brandeis conference should submit their Abstracts/Proposals by the April 12th deadline. Invitations will be issued by April 15th to provide sufficient time for travel arrangements to be made by the selected panelists.

*All authors—those six authors who receive invitations to present at the Brandeis conference and those other authors who do not—are invited to submit full papers to be considered for inclusion in the upcoming special issue on Marcuse's *One-Dimensional Man* in the *Radical Philosophy Review*.

***Moreover, all authors—regardless of whether or not they submit Abstracts/Proposals for the Brandeis conference—are enthusiastically invited to submit papers by the January 10, 2015 deadline for consideration regarding the publication of their articles in the upcoming special issue on Marcuse's *One-Dimensional Man* in the *Radical Philosophy Review*.**

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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