

Moishe Postone
Rethinking *Capital* in light of the *Grundrisse*

Translation of the following text: Moishe Postone: Rethinking *Capital* in light of the *Grundrisse*. In Marcello Musto (ed.): *Karl Marx's Grundrisse: foundations of the critique of political economy 150 years later*. Routledge, New York, 2008, 120–137.

Gáspár Miklós Tamás
**A Postscript to “Post-Fascism”:
 Preliminary Theses to a System of Fear**

Translation of the following text: Gáspár M. Tamás: A Postscript to “Post-Fascism”: Preliminary Theses to a System of Fear. In What, How and for Whom/WHW (eds.): *Details*. Bergen Kunsthall, 2011, 57–63.

György Czétány
The Transcendental Illusion of Capital

This study gives a specific interpretation of Marx's thoughts. It uses the concept of the Kantian transcendental syntheses as well as their immanent and transcendent use. This way the critique of political economy is presented as a transcendental critique. At the same time this entails the modification of the Kantian concept of transcendental critique insofar as the syntheses are not the syntheses of reason or of the transcendental subject, but the syntheses of the relations of production – which also determine the consciousness. The syntheses are not the regulative ideas of a theoretical consciousness, but the historically changing consistencies of the relations of production. By reading Marx

I examine the types of consistencies that are forced back and that become dominant in the capitalist society as well as in Marx's concept of communism.

Keywords: Marx; Kant; relation of production; disjunctive synthesis; conjunctive synthesis; connective synthesis.

Zsolt Kapelner

Abstract labour and structural domination

In this paper I analyse the Marxian critique of abstract labour in terms of structural domination. Marx argues that in capitalist societies labour has a double character, i.e. it produces both use value and exchange value. Insofar as it produces exchange value, labour is abstract in that it loses all organic connections to human needs and use. Marx as well as later Marxists subject abstract labour to criticism, often emphasising its alienating character. Drawing on authors, such as Moishe Postone, however, I argue that the critique of abstract labour is best understood in terms of structural domination. Marx's analysis indicates that there are social structures in capitalist societies that assign socially necessary labour times to each commodity, thereby determining exchange value and making labour abstract. These social structures exercise domination over individuals, i.e. they impose uncontrolled alien constraints on individuals' freedom to pursue various goals and act according to their own determination. The critique of abstract labour should be based on its dominating, rather than on its alienating nature.

Keywords: Marx; abstract labour; structural domination; social structures; systemic coercion.

Ádám Lovász

Hayek, Marx, and the emancipation of the forces of production

One of the most salient problems of all existing socialisms to date has been the issue of economic inefficiency. During the course of the 20th century, central planning has failed as a viable alternative to market economies. It would seem that socialist societies in particular have proven incapable of efficient price discovery and resource allocation. This historical circumstance implies a possibility for libertarian socialism. Such an ideological hybrid seeks to reinterpret the role of government planning in socialism. As opposed to centralization or nationalization, libertarian socialists prefer to rely upon spontaneous market mechanisms. According to my hypothesis, the vision of a self-organizing libertarian socialism can find two sources of inspiration among others: Karl Marx's work relating to the role of the forces of production, most explicit in *Das Kapital*, and Friedrich August von Hayek's notion of spontaneous order. Theodore A. Burczak has proposed just such a „Hayekian socialism” in his 2006 book, *Socialism After Hayek*. According to Burczak's view, the market as knowledge-aggregating mechanism can have a vital role to play in a socialist economy too. Without its epistemic function, no modern society can operate effectively. Burczak advocates for a „libertarian Marxism” that would preserve the benefits of a decentralized epistemology with the moral values of social justice and equality. Our article seeks to investigate whether Burczak's experiment is successful. In the second part of this essay, I also attempt to uncover alternative ways of hybridizing Marx and Hayek's ideas relating to the dynamism of the forces of production.

Keywords: Hayek; Marx; emancipation; forces of production; libertarianism.