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## Abstracts

### **Andreas Peglau, Revolutionärer Sozialdemokrat und Kommunist. Zur Rolle des Psychoanalytikers Wilhelm Reich in der österreichischen „Linken“ zwischen 1925 und 1930**

This article sheds light on a particular aspect of the history of Austria's "left" parties during the second half of the 1920s and makes a crucial correction to biographical accounts of the "left-wing" psychoanalyst Wilhelm Reich (1897–1957), ally and antipode of Sigmund Freud, late "father" of body psychotherapy and researcher of vital energy. On the basis of Comintern documents, a claim made by Reich in an internal autobiographical note, but later revoked, can be proven true: from 1927 onward, if not earlier, Reich had been a member both of Austria's Social Democrat Party and—secretly—of the Austrian Communist Party. In assuming this double role, he contributed significantly to the decision of several hundred social democrats to leave the Social Democrat Party and join the Communist Party in 1930. The Comintern monitored these developments and was to a certain extent able to shape them. The article concludes by arguing that it would nonetheless be wrong to write Reich off as a "Stalinist" on the basis of these events.

### **Wulf D. Hund, Die Gemeinschaft edlen Blutes. Marginalie zum Rassismus von Eric Voegelin**

The conservative thinker Eric Voegelin is frequently credited for being one of the first critics of racism. This is all the more surprising as one of the books such opinion refers to was produced by a publisher with close ties to National Socialism. Beyond that, after the seizure of power by the Nazis in 1933, Voegelin, having published two books on the topic of race, aspired to an academic position in Germany. He later sympathized with Austrofascism. After his flight from Austria to the USA in 1938, Voegelin reinterpreted

his position in the frame of the theory of totalitarianism. Subsequently, his books on race have been wrongly read as anti-racist writings. To this day, this view is circulated even in critical contributions to the analysis of racism. The present paper shows that such an assertion is based on a misinterpretation. In fact, Voegelin's studies on race propagated one of the various versions of racism current at the time.

### **Wolfgang Hien, Körper und Arbeit – die Schattenseiten des Wirtschaftswunders in Deutschland und Österreich**

Contrary to the usual representation of the post-war period as the time of an “economic miracle,” the present article explores the darker aspects of German and Austrian labor history during the period between the 1950s and the 1980s. It is a history of severe physical stress and of a deterioration of health caused by industrial work. The underlying research is based on narrative and biographical sources, supplemented by a critical reading of contemporary industrial sociology. In the history of physicality in the post-war period, suffering and the deterioration of health stand in a paradoxical relationship to mythologies of the male body. At the same time, physical forms of resistance developed which contributed significantly to the period of labor militancy between 1969 and 1974.

### **Karl Heinz Roth, Wohin der Zeitgeist weht: Eine Auseinandersetzung mit dem Griechenlandhistoriker Heinz A. Richter. Erster Teil**

This essay is a critical discussion of the German revisionist historian Heinz A. Richter. Richter is a very productive writer on modern Greece, but has never, until recently, exerted substantial influence on the historiography of German-Greek relations during the 20th century, and more particularly on the historiography of the occupation of Greece in 1941–1944. This has changed in recent years, as Richter has begun to justify, from a historical viewpoint,

the German government's harsh austerity policies towards Greece. The essay presents a critical review of the methodological deficits, ideological fictions and alarming prejudices in Richter's writing, especially with regard to his attempt to rehabilitate the collaboration between the German occupants and the Nazi faction of the Greek establishment during World War II. The polemic will be published in two parts.

**Peter Birke, Abheben und Verschwinden. Die Debatte zu Eribons *Rückkehr nach Reims***

Years after the book's first publication, the German translation of Didier Eribon's *Retour à Reims* provoked strong reactions in the left-liberal German media. While the reviews primarily focused on the question why workers, among other social groups, tend to vote for extreme right-wing parties, a central topic of the book remained largely unconsidered. The article elaborates on the question of why the class character of contemporary German society is taboo even when liberals discuss a book in which the constitution of class as a structure of oppression and focal point of resistance is at the very center of the argument.

**Gerhard Hanloser, Französische Erklärungsversuche für die Schwäche der Linken. Eine Auseinandersetzung mit Luc Boltanski / Ève Chiapello, Didier Eribon und Jean-Claude Michéa**

The article deals with three French attempts to explain the powerlessness of the left and its decreasing influence on worker milieus. The author is not convinced by Luc Boltanski and Ève Chiapello's assertion that an "artist's critique" originating in the cultural turn of the post-1968 protest cycles has merely modernized capitalism. The intervention of the sociologist Didier Eribon, who is strongly committed to a classic model of parliamentary representation, is also discussed, as are the radical critiques of political philosopher

Jean-Claude Michéa, who is little known in Germany. Michéa argues against the abandonment of solidarity with the subclasses.

### **Gerhard Hanloser, Widersprüchliche Wiederkehr der Proletarität. Eine Spurensuche im Medialen**

This article discusses the restored version of Rainer Werner Fassbinder's television series *Eight Hours Don't Make a Day* (1972) as well as the three-hour film from the year 2016, *Ceux qui font les révolutions à moitié n'ont fait que se creuser un tombeau* ("Those Who Make Revolution Halfway Only Dig Their Own Graves") by the two Canadians Mathieu Denis and Simon Lavoie. While the latter gives an example of the life-threatening obscurantism of the current left, especially the regressive transformation of the "radical left" into narcissistic, depraved desperados, *Eight Hours Don't Make a Day* appears as an orgy of communication and as an expression of empathy with the problems of the working classes.

### **Nikolai Huke, Politik der ersten Person. Chancen und Risiken am Beispiel der Bewegung 15-M in Spanien**

Years after the wave of occupations of public squares (e. g. Occupy, Indignados), their impact remains subject to disputes in critical social research. Drawing on 47 qualitative interviews conducted with Spanish activists between 2012 and 2015, the article uses the concept of "first person politics" to develop a middle ground between "romanticist" and "left melancholic" perspectives on the new social movements. It argues that movements such as the Indignados successfully activated previously demobilized parts of the population by establishing new spaces of political deliberation and conflict articulation as well as new forms of care and solidarity. At the same time, hierarchical exclusion (e. g. of women or migrants) persisted within the movements, while their forms of social interaction hindered decision-making and made it difficult to build up continuous organizational structures.

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**IBAN: DE09 1002 0500 0001 4225 00**  
**BIC: BFSWDE33BER**  
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