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Can Depoliticized Politics Explain Social Struggles?

This paper attempts to examine Chinese theorist Wang Hui's argument on China's political formation developed in 'Depoliticized Politics, Multiple Components of Hegemony, and the Eclipse of the Sixties', published in *Inter-Asia Cultural Studies* (2006, volume 7 number 4). The main theoretical problem, as this paper attempts to argue, is the lack of an adequate theory of subjectivization in Wang's approach, in which the process of subjectivization is assumed as fully integrated into the symbolic order of the power structure. The discussion of hegemony centers on the fixation of depoliticized subjectivity, while failing to discern the emergence of new social struggles. The paper points out how Wang's critical analysis ends up with erasing the agency of subjectivity. This paper then addresses the ways in which the ultimate failure of ideological interpellation, or the inherent gap between Universal notions and Particular contents, opens up the space of politics for hegemonic struggle in the given constellation of power. It looks at the ethical engagement of netizen (wang min) groups, especially how their network antagonism offers a horizon for politicizing other terrains and struggles. The key focus includes: the contingent hegemonic articulation of netizen groups for filling out the empty place of universality left by the proletariat; the militant truth-events that rupture the prevailing regime of knowledge and make the excluded discernable.