

Conversations with Marxism - Intercultural perspectives and developments (University of Vienna)

The organisers are pleased to invite you to the following event:

František Novosád (Slovakia):
Slovakian Marxism: An Archeological Report - Marxism without Marx
(Online Lecture)

The term of art "archeology" is employed in the title of this paper in two meanings. It is firstly used to designate a set of practices intended to reconstruct the past from its material remnants. Similarly, a body of ideas which might be referred to as "Slovakian Marxism", alternatively "Marxism in Slovakia", has been many a time, since 1989, overlaid with more recent ideas. A later closer examination reveals that the phenomenon at issue here is a palimpsest (also the name for a method nowadays common in paleoscience and archeology), in which the configuration of the re-inscribed text surreptitiously mimics the still discernible lines and contours of the undertext – a story of the "old Marxism".

Marxism is primarily perceived as an essential theory of capitalism qua a specific social-economic formation. In the case of Slovakia, however, Marxism did not make its appearance as a theory of capitalism. One could even insist that Marxism entered Slovakia without Marx. The inspection of the period textual references by Slovakian philosophers testify to the fact that those to Marx used to be less numerous than those to Engels. Marxism crept into Slovakia primarily in the guise of politics and ideology. It was only secondarily that politics and ideology busied themselves with the building up of the appropriate philosophical "superstructure".

The history of the philosophical community within the time bracket 1948-1989 used to be also a time of struggle for getting free of political and ideological pressure. The 1989 political shift was, however, so radical that the developments in philosophy prior to that date are of interest just for historians and archeologists.

Prof. Dr. František Novosád:
Professor am Institute of Philosophy, Slovak Academy of Sciences, Bratislava, Slovakia

The event will take place online on **26th November 2020 at 6:30pm (CET)**,

To register for a free place, please email: bianca.boteva-richter@univie.ac.at

Arbeitskreis der WiGiP, IWK und des Instituts für Philosophie der Universität Wien
(<http://wigip.org>)

Interkulturelles Philosophieren: Theorie und Praxis
Arbeitskreis der WiGiP, IWK und des Instituts für Philosophie der Universität Wien
WS 2020/2021

**Marxismus im Gespräch –
Interkulturelle Perspektiven und Entwicklungen**

Einladung zum Vortrag:

► Do., 26.11.2020, 18.30 Uhr, **via zoom** (bitte um Anmeldung unter: bianca.botevarichter@univie.ac.at)

František Novosád (Slovakia): Slovakian Marxism: An Archeological Report Marxism without Marx

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Prof. Dr. František Novosád: Professor am Institute of Philosophy, Slovak Academy of Sciences, Bratislava, Slovakia

Sie können Sich für einen einzelnen oder für alle Termine anmelden.

► Do., 03.12.2020, 18.30 Uhr, **via zoom** (bitte um Anmeldung unter: bianca.botevarichter@univie.ac.at)

Ivan Landa (Czechia): Dialogue between Marxism and Christianity in Prague of 1960s

In my talk, I am going to tackle – historically and systematically – the topic of Marxist-Christian dialogue that was taking place intensively in East Central Europe during 1960s, confining myself solely to the situation in Czechoslovakia. I shall briefly sketch the main themes at stake in the dialogue, such as transcendence, theism and atheism, freedom, subjectivity, time and eternity, human practice etc., mentioning prominent figures from both Marxist and Christian camp, who actively participated in that dialogue (e.g. Vítězslav Gardavský, Ladislav Hejdlánek, Milan Machovec, Jiří Němec and Milan Průcha). Challenging the dominant narrative, I argue that the dialogue cannot be perceived as a mere result of some transfer of ideas, concepts, or problem complexes, and should not be therefore interpreted as an imported intellectual phenomenon. Firstly, I'll introduce a unique tradition of Platonist thought that was ripening in Czech Lands over the centuries, since I assume such a tradition resonated in a dialogue. Various philosophical theories unanimously stressed that the Idea is not real and objective, but rather non-real: "which is not, but has to be" (Emanuel Rádl), a sheer negativity of the *chórismos* (Jan Patočka), or as non-objective, normative appeal (Ladislav Hejdlánek). Further, I'll demonstrate how such emancipatory Platonism was employed both in interpretation of Marx's practical Materialism, which he promoted in *Theses of Feuerbach* and in making sense of Marx's critique of the religion as "opium of the people". Such interpretations resulted in a thought-provoking understanding of social critique, basically derived – by Vítězslav Gardavský or Ladislav Hejdlánek – from the reassessment of the Old Testament's idea of the prophecy. Finally, I'll concentrate on the (dis)agreements between Christians and Marxists atheism, focusing on the *topos* of the "Death-of-God", coming back to the idea of the emancipatory Platonism that stresses non-being, non-reality or non-objectivity of the Idea.

Dr. Ivan Landa: Researcher and head of the Department for the Study of Modern Czech Philosophy at the Institute for Philosophy, Czech Academy of Sciences, Prague, Czech Republic

► Do., 12.11.2020, 18.30 Uhr, **via Zoom, wird auf den 17.12.2020 vertagt.**

**Dennis Schilling (China/Deutschland):
Widersprüche und Harmonie-Kritische Fragen an eine chinesische Dialektik**

Mitte der ersten Hälfte des vorigen Jahrhunderts beginnen marxistische Theoretiker in China die chinesische Philosophie neu zu fassen – als dialektisches Denken. Die Paradoxien des *Lǎo zǐDào dé jīng*, das binäre Symbol-System des *Buches der Wandlungen*, das sympathetische Yin-Yáng-Denken eines Dǒng Zhòngshū, die prozessuale metaphysischen Spekulationen eines Zhāng Zài oder Zhōu Dūnyí und nicht zuletzt die kongenialen philosophischen Synthesen eines Wáng Fūzhī – all diese Entwürfe bezeugen, daß „Dialektik“ der chinesischen Philosophie verwandte Denkform sei. Was für die 20er und 30er Jahre noch eine Entdeckung war, wird nach Gründung der Volksrepublik China akademischer Konsens. Der Wert der chinesischen philosophischen Spekulation zeige sich in ihrer dialektischen Natur. Umgekehrt werden dialektische Spekulationen der chinesischen Philosophie in neuen Entwürfen dialektischen Denkens erkannt oder sogar bewußt in Beschlag genommen. In Máo Zédōngs Lehre von den Widersprüchen (1937) dient Dialektik dem Klassenkampf; in Zhāng Lìwéns 60 Jahre später an der Schwelle des 21. Jh.s konzipierten „Philosophie der harmonischen Synthese“ (*héhéxué*) der geistigen Identität Chinas. Dialektik erweist sich als Brücke der Einbindung chinesischen Denkens in die Gegenwart – heute wie vor hundert Jahren. Doch welche Möglichkeiten philosophischen Denkens sind über eine historiographische Anbindung hinaus einer „chinesischen Dialektik“ (Chenshan Tian) gegeben? Was zeichnet sie aus? Woran läßt sie sich erkennen? Worin unterscheidet sie sich von anderen Formen dialektischen Denkens? Der Vortrag setzt sich kritisch mit der Denkfigur einer „chinesischen Dialektik“ auseinander und versucht, dialektisches Denken der Gegenwart in China in seinem historischen Bezug und gesellschaftlich-politischen Kontext zu erschließen.

Prof. Dr. Dennis Schilling: Professor an der Renmin University of China, School of Philosophy, *Beijing, China*

► Do., 14.01.2021, 18.30 Uhr, **via zoom** (bitte um Anmeldung unter: bianca.boteva-richter@univie.ac.at)

**Albert Kasanda (Czechia/UK):
Marxist Theory and Its Critics in Africa Today** via zoom

Marxist thought has fostered, within the African intelligentsia, the dream of a world that is free from exploitation of man by man and discrimination. To this end, over the last century, many African activists, scholars and political leaders have tried to reconcile some Marxist assumptions with African cultural traditions. This was the case with the doctrinal syntheses carried out by leaders such as Nkrumah (*Consciencism*), Nyerere (*Ujamaa*) or Senghor (*African socialism*), to mention but a few. The struggle for the emancipation of countries like Angola and Mozambique had as an ideological stake, in addition to the emancipation itself, the geographic expansion (or restriction) of Marxist ideology on the African continent. Expression of East-West tension or better the manifestation of cold war in Africa, these struggles also embodied the seeds of criticism of Marxist-inspired regimes. The mistakes of the Tanzanian experiment of socialism (*Ujamaa*), for example, have fueled this criticism. From a theoretical point of view, Achille Mbembe can be viewed as one of the main African critiques of this thought.

Dr. Albert Kasanda: Research Fellow of the Centre of Global Studies at the Institute of Philosophy, Czech Academy of Sciences, Prague, Czech Republic.

► Do., 21.01.2021, 18.30 Uhr, Hörsaal 3B NIG 3.Stock, Universitätsstraße 7, 1010 Wien

**Raúl Fornet-Betancourt (Deutschland):
Zur Komplexität der Lateinamerikanisierung Karl Marx**

Karl Marx ist ein europäischer oder - genauer gesagt - ein deutscher Denker. (Und für viele wohl auch ein "Eurozentriker".) Diese Feststellung ist allerdings für interkulturelle Belange weit weniger relevant als die Verwunderung darüber, dass ein europäischer Denker so wie Marx zu analysieren und zu argumentieren versteht beziehungsweise sich überhaupt zu jenem vielschichtigen Theoretiker entwickeln konnte. Diese Perspektive geht mit der interkulturell wichtigen Frage nach dem Erbe Europas einher, das einen Philosophen wie Marx zum einen ermöglichte, zum anderen in seiner Arbeit selbst derart zur Sprache kommt, dass sich Menschen aus anderen Regionen sowie anderen Zeiten in ihren eigenen Hoffnungen angesprochen fühlen und ein Gespräch mit seinem Werk und Wirken anfangen.

Mit diesem Hintergrund will der Vortrag anhand einiger Momente der Marx-Rezeption im Rahmen der lateinamerikanischen Philosophie und Theologie der Befreiung zeigen, wo und wie es zu diesem Gespräch kommt, welche Probleme dabei entstehen und welche interkulturellen Anmerkungen jeweils für notwendig erachtet werden.

Prof. Dr. Raúl Fornet-Betancourt: em. Professor für Philosophie in [Bremen](#), [Honorarprofessor](#) an der [RWTH Aachen](#), Vorsitzender des Instituts zur interdisziplinären und interkulturellen Erforschung von Phänomenen sozialer Exklusion e.V. in [Eichstätt](#), Deutschland, Gründer der EIFI (Escuela Interna. de la Filosofía Intercultural), Barcelona, Spanien.

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