INTRODUCTION

Important historical anniversaries are good reasons to consciously reconsider history and observe the lessons from historical experience. The Russian Revolution was a series of major historical events in Russia in the year 1917 that not only marked the history of this country, but had also a decisive influence throughout modern world history. It is often described as one of the greatest historical events of humankind.

For some, the Russian Revolution of 1917 was a crucial milestone in the long and arduous course of humanity's seek to achieve the ideals of freedom from humankind's oppression and exploitation. Others see it as a disastrous development that had a negative impact in the world.

On the centenary of the revolution, it is time to boldly evaluate its achievements, its contradictions, its difficulties, its errors, and its transformative influence not only in former USSR but also to the whole world. It's time again to reflect on the possibilities to create a world where humans are not exploited, a society of equality and freedom.

This year is also the sesquicentennial of the publication of Marx's Capital Volume 1 (1867). Given the influence of Marx's work in the Russian Revolution, this conference wants to elaborate on Marx's scientific human theory and the need to revitalize a revolutionary theory for a revolutionary praxis.

From the Organizing Committee
Dr. Maria Nikolakis
THURSDAY 26

18.00
Inaugural ceremony
Registration
Greetings from the Dean of University of Peloponnesse, the Ambassador of Cuba, the Ambassador of Venezuela, the Regional Director of Peloponnesse, the Mayor Of Corinth, the Mayor of Nafplio & the Director of Globalization and Social Movements of Moscow.
Chair of the Panteion University.
Buffet Reception

FRIDAY 27

Session 1. 10.00 -11.30
Amphitheater

The revolutionary condition
Chair: Helena Sheehan

Maria Nikolakaki
"Reflection on the revolutionary moment: a dialectic materialist approach".

Stavros Mauroudras
"The Political Economy of the early Soviet Union: policies and problems".

Stratos Georgoulas
"The issue of crime and law and the need for a solution after the October Revolution: The case of Pashukanis".

Session 2. 12.00-13.30
Amphitheater

Educating the revolution
Chair: Ana Dinerstein

Helena Sheehan
"Political Education in the 20th and 21st Centuries: From the International Lenin School to Left Forum and Facebook".

Ravi Kumar
"Pedagogical War and the Making/ Unmaking of the Revolutionary Subject: The Case of Indi"

Cassie Earl
"Learnin’ bout a revolution sounds, like a whisper: Can Higher Education help?"

Session 3. 14.00-15.30
Amphitheater

Russian Revolution and the global imagery
Chair: Stratos Georgoulas
Eric Solbin
"What’s Left of the Russian Revolution’s Global Imaginary at 100: China and Cuba in an Era of Resurgent Revolution and (New) Authoritarian Revanchism”.

Kenneth Surin
"Authoritarian Populism As Counter-Revolution: Stuart Hall On Thatcherism”.

Dimitris Lascaris
"Chryssa Freeland, Ukrainian Nationalism and the New Anti-Russian Hysteria in Canadian Foreign Policy”.

FRIDAY 27

Session 4: 16:00-17:30
Amphitheater
Revolutionary struggles today in Colombia-Uganda-Lesvos-Turkey
Chair: Kenneth Surin
Salim Nabi
"Revolutionary Refugee. The Case of Lesbos"
Ibrahim Sancaya
"Reflections on the Cultural Turn in Labor Historiography of Turkey"
Vikash Tandon
"Decolonize the mind in Uganda"
Oliver Dodd
"The Social Setting of the ELN, and Peace in Colombia"
Room A
Η Επαναστατική Στιγμή
Προεδρείο: Βένος Αγγελόπουλος
Ελένη Μαυρονήτη
Άριστος Μακωλής
"Η επαναστατική στιγμή Οι εκδοτικές συνθήκες και οι πολιτικοί παράγοντες, μια διοικητική σκέψη"
Βέρο Συρότσα
"Η επαναστατική στιγμή"
Χρήστος Πίνδης
"Η επαναστατική στιγμή"
Session 5: 18:00-20:00
Amphitheater
Chair: Marios Nalbantakis
Σταύρος Μαυρονήτης, Δημητρίας Παπαδόπουλος, Χρήστος Παπαθεοδώρου, Διονύσης Γράβαρος

SUNDAY 29

Session 6: 10:00-11:30
Amphitheater
Aspects of the revolutionary idea
Chair: Cassie Earl
Nikos Potamianos
"Nationalism, Internationalism and Anti-war Mobilization in Greece, 1912-1924: the Turmoil of the 1910s, the Impact of the Russian Revolution and the Emergence of Communist Politics"
Giannis Ninos
"Aspects of Communism and the 'Essential Contradiction': Understanding Communism in the Era of the New Technologies"
Bartosz Wójcik
"The Dialectical Revolution: Lenin on Hegel"
SUNDAY 29

Room A

Session 7. 11:45- 13:15
Amphitheater

H Οκτώβριον επανάσταση και η εισβολή της ανώρθωσης
Προερχόμενοι: Βένος Αγγελόπουλος
Πληθυσμός
"Η Οκτώβριον Επανάσταση και το ζήτημα της στρατηγικής για την κεραυνομορφία."

Πανεπιστήμιο Πανιόνιος - Πανεπιστήμιο Βασιλίθη
"Από την επανάσταση στην ανώρθωση: Ιστορίες της εποχής του Οκτώβριον”.

Πανεπιστήμιο Αθηνών
"Η Οκτώβριον Επανάσταση και η καμπάνα των πρώτων συγγενεσιακών επαναστάσεων και η σημασία της για την επικράτηση και μέτρημα της Εθνικής τοιχογραφίας".

Session 8. 13:30-15:30
Amphitheater

Memorial 50 years of Che’s death,
Chair Maria Nikolakaki

Documentary of Thriasis Kakos: ‘Te encuentro Che’.
Carlos Calca Ferrer - Marta Dias
Ana Dinerstein ‘The one and thousand struggles in XX Century Argentina’.
Θα υπάρξει και μετάφραση στα Ελληνικά

SUNDAY 29

Session 9. 15:45 - 17:30
Amphitheater

Book presentation Panel in Greek with translation
The Syriza wave, by Helena Sheehan.

Chair Sissy Velessariou
Panel, with John Milios, Kostas Isihos, Panagiotis Mavroidis. Eleni Portaliou.
Stratos Georgoulas.

Session 10.
Amphitheater
17:45 - 19:00

Book presentation
Η Ρωσική Επανάσταση και ο Πρώτος Σοσιαλισμός στη Μοναδική της Ιστορίας, συλλογικό έργο με κόμμα των Βιβλίων Αληθειογραφίες Βασιλείων, Πανεπιστήμιο Δαφήμου, Γιάννη Κωνσταντινού, Δημήτρης Κουζίτσος Κωνσταντινού.

Πανεπιστήμιο Πανιόνιος, Τριαντάφυλλος Μηδέρης, Γιάννης Λεοπούλλος.

Room A

Book presentation
Έτος ένα της Ρωσικής επανάστασης: Βίκικο Σερζ.

Πανεπιστήμιο Πανιόνιος, Χρήστος Κωνσταντινίδης.
Christos Avramidis – Giorgos Gkiolpos

Independent researchers
Greece

The title of the presentation is Η Οκτωβριανή επανάσταση δεν ολιγόπλοκα επέλθη στην Ευρώπη και την οικονομία διότι της Russias. Για διατακτικούς λόγους ανάλογα, ολιγόπλοκα επέλθη στον κόσμο τους. Οι οδοί προσανατολίζονται και είναι νόμιμα. Έχει έναν καθαρό μαθηματικό κόσμο της αναλυτικής να εμπεφαίνεται που ολιγόπλοκα επέλθη στον κόσμο τους. Επειδή η Ελληνική Επανάσταση αποκλείεται από το Ελλάδος, το κομμάτι του που ορίζεται ως «οικονομία» είναι μοναδικά εκείνο που επιβιώνει σε αυτόν τον κόσμο. Οι βιολογίες εξαρτώνται από τα νόμιμα. Και η επανάσταση είναι συνήθως η πιο παγκόσμια παγκόσμια επανάσταση. Οι βιολογίες εξαρτώνται από τα νόμιμα. Οι βιολογίες εξαρτώνται από τα νόμιμα. Οι βιολογίες εξαρτώνται από τα νόμιμα.

The one and thousand struggles in XX Century Argentina

Ana-Cecilia Dinerstein

In this paper, I discuss how revolutionary praxis was transformed over 100 year in Argentina in the Twentieth Century. My argument is that revolutionary praxis unfolds within its own historical, socioeconomic, and political context. The latter is not external (as in objective conditions) to the revolutionary praxis, but internal to it. Be it the law, the state, money, existing organizations, or institutions, the context mediates and shapes the form in which revolutionary praxis emerges and develops, including the idea of revolutionary praxis itself. By looking at the Argentine case, I aim to show how revolutionary praxis changed over 100 years vis-à-vis the transformations in capital accumulation and the form of the state. The lesson is that revolutionary praxis must not be conceived of as an abstract utopia, in abstraction to concrete struggles. Abstract utopia performs as collective imaginations that will be realized in the future, when the expected conditions arise. Concrete utopia -is a praxis-oriented category (Levitas, 1997, 701; i.e. a process at work that involves ‘no transcendence’ (Bloch, 1971, 41). It is in this concrete process of resistance at the grassroots and not the heads of the revolutionaries, that the revolutionary praxis of today must be found, like it happened in Russia 100 years ago.
Revolutionary struggles today
The Social Setting of the ELN and Peace in Colombia

Oliver Dodd

Biography: Currently a Masters student at the University of Nottingham in England, and due to start a PhD here on the structural setting of the recent peace negotiations in Colombia. From 2018 I have spent five months as a participant observer with both political and military wings of the National Liberation Army, in the countryside and mountains of Colombia.

This paper suggests that the Colombian government is not especially interested in reaching a peace deal with the National Liberation Army of Colombia (ELN). Whereas the counter-insurgency strategy pursued by the Colombian State has been celebrated as a ‘success-story’, based on evidence gathered after having spent five months as a participant observer with the National Liberation Army of Colombia (ELN). This research will argue that military advances against the rebels have not been followed by efforts to properly address the grievances behind the civil war. I will argue that too much emphasis has been placed on making inroads on the armed strength of the ELN against the reality of a social setting that has actually sustained rebel numbers. In fact, the predominant counter-insurgency strategy has integrated civilian and military efforts in the fight against revolutionaries in a way that criminalizes the legitimate expression of left-wing identities, and an important reason for the half-century civil war in the first instance. Additionally, it will be held that the ELN emphasizes a unique political strategy that the Colombian counter-insurgency project has failed to capture, due to the decades-old focus on the Revolutionary Armed Forces of Colombia (FARC). Thus, it will be pointed out that the ELN has more bargaining power for negotiation than the Colombian government is willing to admit. Contrary to commentators, the movement has the freedom to choose from a number of alternate strategies, and need not negotiate with ruling elites from a position of obvious weakness.

‘Learnin’ bout a revolution sounds like a whisper’
Can Higher Education help?

Cassie Earl
University of Bristol, UK

In the current socio-political climate, formal education has become a force for the reproduction of capitalist ideals and moved a huge distance from the idea of education as a public good. Because of this distance from the original ideal of higher education, a pendulum swing is needed to counter the anti-intellectual culture in much higher education organisation. Therefore, this presentation addresses such questions as: Is higher education any longer what bell hooks called a ‘space of radical possibility’, if indeed it ever was? What conditions can we carve out in this increasingly neoliberal space to teach revolutionary forms of education? Have students become so anesthetised to critical thought and radical imagining that higher education cannot be reimagined as a space for learning about a revolutionary future? These, and other, questions will be explored in this presentation which is based on research being carried out for Cassie’s new book 'Developing the Unruly Subject in Higher Education Students.' Learning, and ‘Dissent’, including interviews with students and educational activists. The presentation explores what tactics need to be employed by higher education teachers to ensure that students are willing and able to accept forms of radical openness and critical, revolutionary thinking in order to secure a future that moves toward equity and a social commons commensurate with human hope and dignity.

Bic Cassie Earl is a lecturer in Education at the University of Bristol, UK, after many years in community education, theatre and research she came into higher education after a PhD focussed on the pedagogical dimensions of the London Occupy Movement. With a long background in popular education and activism, Cassie now endures the daily struggle of working in a prestigious ‘Russell Group’ institution by agitating with students and being subversive.

The issue of crime and law and the need for a solution after the October Revolution. The case of Rashukans.

Stratios Georgoulas

Evgeny Rashukans was an imaginative Marxist, the most imaginative to appear among Soviet scientists of law immediately after the October Revolution. For Westerners Rashukans works have a fascination, because they trace the evolution of his thought as he tried to bring to bear his sense of what was needed programmatically upon the doctrines as he understood them.

In the present we outline the importance of a question confronted but unanswered in Rashukans’ project (and unaddressed in our time). How precisely, are we to understand the historical configuration of state and law in social formations where capitalist property has been abolished but where communism has by no means yet been achieved? How are we to resolve the apparent paradox that the legal practices of most, if not all, social formations dominated by the political rule of the proletariat have included the form, and very often the content, of the legal rules typically associated with capitalist models of production?

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‘Chrystia Freeland, Ukrainian Nationalism and the New Anti-Russian Hysteria in Canadian Foreign Policy.’

Dimitris Lascaris

Chrystia Freeland, a former business reporter for the Financial Times and Reuters, was recently appointed as Canada’s Foreign Minister. Ms. Freeland’s roots lie in the Western Ukraine. Her paternal grandfather, Michael Chomsky was recently revealed to have been a Nazi collaborator. When those revelations emerged, Ms. Freeland initially denied the allegations and accused the Russian government of being behind a smear campaign, but the revelations were ultimately proven to be true. In the interim, Ms. Freeland has accumulated a record of unequivocal support for the right-wing nationalists who now govern the Ukraine, as well as unabashed hostility toward the Russian government. This paper explores whether Ms. Freeland’s Ukrainian nationalism and her anti-Russia perspective are in the interests of the Canadians whom she was elected to represent.

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The Political Economy of the early Soviet Union: policies and problems

Stavros Mavroudeas

Dept. of Economics
University of Macedonia

This paper analyses the grave economic problems that the young Soviet state faced and the economic policies implemented in order to solve them. It examines the economic situation that the young Soviet state inherited from Tsarist Russia as well as the long civil war. It presents the policies that were adopted in order to surpass these problems and advance the aim of the October Revolution, that is the transition to a socialist economy. Additionally, it surveys the political-economic debates during that period. Last, it evaluates the outcome of this course.

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The Greek-Ethiopian war, a cosmopolitan conflict? A note on the experience of the 1960s

Ethniki Politiki/Ilias S. Pitsios

This paper examines the Greek-Ethiopian war of 1961-1963, a conflict that took place in the backdrop of the Cold War and the decolonization process. The war, which started over the approximate border between the two countries, eventually escalated into a full-scale conflict. The paper analyzes the causes of the war, the political and military strategies employed by both sides, and the international reactions to the conflict. The war had significant implications for the region, affecting the political and economic relations between Greece and Ethiopia, as well as the wider African and Middle Eastern scene.
"Russian Revolution Centenary: Reflections on the 21st Century"* 

Hippocrates Stavros

Pleiades Press

Hippocrates Stavros's essay reflects on the legacy of the Russian Revolution and its impact on contemporary society.

This paper intends to deal with the following question: Can a refugee become a revolutionary subject? To this end one must answer the question: What constitutes a revolutionary subject in our century? In order to answer the latter question one must propose a way of understanding the subject in our century, and to this end, one must propose an understanding of what constitutes the subject. In this paper it will be argued against the traditional conceptions of subject and even Heidegger's standard in its ontological constitution vis-à-vis the argument which states— with psychoanalysis, Badiou and Heidegger's student and critic Matrai—that subjectivity and selfhood is constituted in the encounter of and with the other.

Theoradically, the case of refugees on Lesbos will be investigated insofar as the island will be considered a 'founded space' wherein Agamben's state of exception is in force, yet with the challenging outcome that the refugee is not Homo Sacer, but rather, post-Homo Sacer insofar that she is not killable, but she is condemned to living without the possibility of subjectivity: she is condemned to living without life. Against the backdrop of this situation which is perpetuated by national, transnational, and non-governmental reinforcement of this condition of the refugee, solitude networks that are both local and international have opened up the horizon for a revolutionary subjectivity that may be a defining element of revolutionary efforts in twenty first century as refugee situations will increasingly diverse sets of refugees.

Maria Nikolaidaki

Reflection on the revolutionary moment: a dialectic materialist approach.

Social revolutions are not coup d' états launched and instigated by the impulsive spontaneous actions of some guillotined or enlightened minority at some accidental space and time. Revolutions are the necessitated cracks in the continuity of the historical space-time, in which the acceleration in the flow of history is achieved as a leap-like transition from the old social order to a new quality. They are materialized with the active involvement of masses of people for the solution of vital problems resulting from the main and consequential contradictions of the prevailing order, whose radical overthrow and negation-dialectical sublation (Hullweber) is a matter of life and death for them. According to Marx, they are the locomotives of history and the feast of the oppressed.

A pre-condition necessary for the outbreak of the socialist revolution is the revolutionary situation, which is the sum total of objective conditions expressive of an economic and political crisis in a given social system that determine the possibilities of a social revolution.

The revolutionary situation is an objective fact that exists, as Lenin emphasised, when the following conditions occur simultaneously:

1. The inability of the ruling classes to maintain their rule in an unchanged form (...for the revolution to break out, it is not sufficient that "the lower strata do not wish to", but it is also necessary that "those at the top are unable to" live as they had before.

2. A deterioration, greater than usual, in the privation and misery of the oppressed classes.

3. For the reasons above, a significant increase of the activity of the masses, which in "peaceful" times would allow themselves to be robbed quietly..."

The uprising of the Bolsheviks occurred at a time of a prolonged revolutionary situation, in which the central state authority had virtually collapsed, while all other political forces (right and left), moving in
in the strategic objectives limits of the ruling classes were unable to make the country governable (unable to take the country off war, give land to farmers, to address the national issue, let alone abolish class exploitation of workers), which manifested their historical bankruptcy.

In this presentation, I will present the formation of the revolutionary situation of the Russian Revolution, within the framework of historical materialism.

Repects of Communism and the "Essential Contradiction". Understanding Communism in the Era of the New Technologies

Giannis Ninos

In this article, I will try to elaborate on specific aspects of communism that may be defined through the modern technological developments. In his book "The Logic of History," V.R. Vazulin describes the ascending relation between productive forces and production relations. According to Vazulin, communism is considered as the stage of contradiction in which the productive forces are transformed directly into productive relations and vice versa. Specifically, from the viewpoint of productive forces the automation of production is becoming even more dominant, while from the viewpoint of production relations the social character of labor is gradually becoming a social necessity and the labor itself is becoming a creative scientific and cultural activity. Using as a methodological tool, the Hegelian "essential contradiction", which is the innermost core of the historicity of dialectics, my attempt will be to portray the basic features arising in the state of contradiction of social reality, otherwise in the state of communism.

In my opinion, the gradual and accelerating networking of countless spheres of reality, with the development of the Internet of Things (IoT), the rapid development of automation as seen in robotics, cybernetics, biotechnologies and Artificial Intelligence (AI), outlines in an unprecedented way, the possibilities of the positive communist perspective. In the context of these tendencies, communism appears not only as the stage of interpenetration between productive forces and production relations, but as a new qualitative human condition in which every aspect of the social whole is directly transformed into its opposites. Thus, communism appears as a unified global organism, as a global social neural network. I believe that the ventures that are oriented towards an ever growing systematic and positive description of communism should be of significant importance to future political struggles and revolutions.

Giannis Ninos is a Philosophy PhD candidate in the Technical University of Crete. He has studied Cinema and Audiovisual in Université Paris 1 Panthéon-Sorbonne. He also holds a Master's Degree in Cinema Aesthetics and a Master's Degree in History of Philosophy from the same university. He has published various articles and given talks about philosophy, methodology of science, anthropology and sociology. He has taken part in the conference "The logic-historical theory of V. R. Vazulin and the progressive development of humanity" held in Moscow and "Cultural-Historical Activity and Social-Cultural Research at Times of the Contemporary Crisis: Implications for Education and Human Development" held in Crete.

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Russian Revolution Centenary: Reflections on the 21st Century: Επαναστατική σημείωση

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Nikos Potamianos

A peculiarity of the Greek socialist movement is that the Communist party prevailed almost absolutely over small social-democratic groups from the interwar years up to 1974. This should be attributed, alongside other factors, to the timing of the emergence of socialist politics: the Socialist Workers’ Party was founded in 1918, and it was from the outset under the strong influence of the October Revolution. One of the ways the Bolshevik paradigm influenced socialist politics in Greece was through the dissemination of anti-establishment and anti-war theories. An important part of the struggle inside the Socialist Workers Party concerning its “bolshevization” revolved around the various dimensions of the national question. This paper presents the development of internationalism in Greece during the "war decades", culminating in the anti-war propaganda of KKE in 1918-1920. It also illustrates the extent to which this development constituted a significant break with the past of Greek radicalism: before 1915 radicals were overwhelmingly patriots, fully accepting the "Great Idea" of Greek irredentism. The factors that created a favourable environment for the influence of the militant anti-establishment politics of the Russian revolution included the renegotiation of national bonds after the Balkan Wars, the hardships of a prolonged war period that hurt the popular households and contributed to the decline of their standard of living in the 1910s, and the available political repertoire for the articulation of popular discontent.

Short CV: Currently an adjunct lecturer of modern and contemporary history in University of Crete and a scientific consultant in ITEGESEVEE (Small Enterprises’ Institute of the Hellenic Confederation of Professionals, Craftsmen and Merchants). I have published more than 20 articles in Greek, English and American journals and edited volumes, as well as two books in Greek: The "naokoyrakia", Shopkeepers and master artisans in Athens 1880-1925, Crete University Press, Heraklion 2015; and "Noble poets and suffering workers", topical histories from the beginnings of the twentieth century, Psini editions, Athens 2016. My forthcoming book is a social history of the carnival of Rhinos in 1800-1940.

Relections on the Cultural Turn in Labor Historiography of Turkey

İbrahim Sanayoa
The Atatürk Institute for Modern Turkish History - Bogazı University
PhD Candidate Turkey

Postmodernist and poststructuralist theories had totally changed the social theory by the mid-1980s. Cultural turn which is the reflection of these theories in the labor history field led to a methodological and epistemological turmoil until the mid 2000s. The perspective of "class as a primary focus" was abandoned in the historical analysis. Labor history’s basic parameters were criticized or reconstructed by gender, race and ethnicity oriented approaches. As a result, cultural turn led to declining interest in labor history.

Labor history of Turkey was an exception of this trend. Labor histories of Turkey first met with Thompson’s approach in these years and produced a large number of sophisticated works with Thompson’s perspective. In this paper, I will make labor history literature review of books and articles produced between mid-1980s and mid-2000s in Turkey. I will try to answer these questions: How cultural turn affected labor historiography of Turkey? Do cultural and discursive practices take material interest’s place in these works? In what ways, do criticisms of class as an analytical category prepare a base for identity politics?

I argue that, in labor historiography of Turkey, there is no work that take class as a purely linguistic or cultural category. In the light of the above questions, I will explain the peculiarity of the labor historiography of Turkey in terms of cultural turn.

Ulyan’s Left of the Russian Revolution’s Global Imaginary at 100: China and Cuba in an Era of Resurgent Revolution and (Neo) Authoritarian Revanchism

Eric Selbin
Southeastern University
Professor of Political Science and Holder of the Lucy King Brown Chair

If 100 years on the bold visions of Russia’s 1917 revolutionaries have been obscured by the brutality and stifling bureaucracy of the Soviet Union, Russia’s 1917-24 was an inspiration and aspiration for millions of people around the world. It is a momentous time with regard to revolution. If Mexico was the first great social upheaval of the 20th Century, Russia’s 1917 revolution insistently on social justice for all and the collective ownership of the means of production was a moment, a collision, a space and place which fueled the global revolutionary imaginary and echoes still. If it is China that brings revolution into the Global South and Cuba which makes it contemporary, their debt to the early days of the Russian Revolution remain clear, and they nominally reflect it yet. In the 1990s/early 2000s, it was fashionable to declare revolution dead, a roughly two hundred year run from 1789 to 1989 over. Yet at least since 2009 in Iran and December 2010 in Tunisia, then around the Mediterranean and elsewhere, such claims seem suspect at best. In an age of resurgent revolution (where Russia 1917 remains a reference point) and authoritarian revanchism, Deluze & Guattari (assemblages, rhizomes), Escobar (redes), Guyotassin (transversals), Mihanishih (insurgent imaginaries), Tsing (zones of awkward engagement), as well as some identified as fourth generation theorists of revolution might offer useful ways forward.

BIO: Eric Selbin is a political sociologist whose primary research interests are revolutions and related forms of collective sociopolitical behavior as well as International Relations Theory. His most well-known work, which has been translated into Arabic, German, Spanish, and Turkish and published in India, is Revolution, Rebellion, Resistance: The Power of Story (2010), his book Modern Latin American Revolutions (1993, 1999) has often been used in courses in Latin American Studies and con-
This paper approaches the Russian Revolution from the perspective of a critical theory of justice. Its main thesis is that the notion of justice can be used as a critical tool to understand the historical development of the revolution, from its outbreak in February 1917 to the rise of the Stalinist regime about 10 years later. The Russian revolution was an experiment of world-historical proportions, which concerned the production and consolidation of a new socialist regime of justice. This goal, amidst a very difficult historical conjuncture, required the young revolutionary to go through the dialectic of utopia and pragmatism, which, it will be argued, is a constitutive aspect of justice during periods of revolution. Ultimately, despite some impressive achievements, the Soviet Republic failed to its historical task. On the sociopolitical level this was expressed in a twofold failure: (a) to strike a balance between democracy and dictatorship; (b) to establish a viable model of socialist relations on the level of production. The role played in the overall process by the leading political agents of the new revolutionary regime, the Bolshevik party, has been important and ambivalent. To sustain this argument, my paper examines the assumptions concerning justice, power, class interest and class domination prominent within the Bolsheviks and shows their formative influence in the latter’s actions and policies. In the end, it will be argued that the proposed perspective along with contributing to a critical understanding of the failures of the revolution helps bring out its living legacy.

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AUTHORITARIAN POPULISM AS COUNTER-REVOLUTION: STUART HALL ON THATCHERISM

Kenneth Surin
Professor at Duke University

The election of Thatcher as prime minister in 1979 was a decisive turning-point for the left. Her project—it was nothing less than this, as Stuart Hall was one of the first to realize—was aimed ultimately at a complete overturning of the postwar rapprochement between labour and capital. It became clear that Thatcherism and Reaganism had embarked, with an increasingly confident single-mindedness, on a political project that was to be epochal in its ultimate reach. The waning Keynesian order that had prevailed since the end of the war was now being supplanted by an emerging neoliberalism, and Hall was its earliest theoretical conjurer.

Hall is of course credited with coining the emblematic term "Thatcherism" even before Thatcher was elected. He was soon recognized as the foremost analyst of the intellectual-cultural formation whose label is now indelibly associated with her name. The label "Thatcherism" designates a populism combining a then-new-fangled economic neoliberalism (the crackpot ideas of Milton Friedman)—based on the premise that just about any macroeconomic problem could be resolved by tucking the money supply—were being installed in a position of official primacy where the economy was con-

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Decolonize the mind

YINTERISH TANDON

MARCUS GAVEY PAIN, AFRIKAN UNIVERSITY, UGANDA
Pedagogic Animator and Social Activist
RESEARCHER AND INDEPENDENT WRITER UK

Decolonize the mind. Towards a celebration of the contribution made by Prof Ngugi Wa Thiong'o and the late Prof Nuhu Nuhuwee (AUTHOR OF AFRIKOLOGY - AN EPISTEMOLOGY). Post Brevt FIND Trump the politics and ‘culture’ of the tear of the other has taken new forms in the rich north. Lessons from the experiences of the Russian Revolution between 1917-1930 need to be revised and reformulated to resist the anglophone hydros of imperialist colonial mind-sets.

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The Dialectical Revolution: Lenin on Hegel

Bartosz Wójcik
The Institute of Political Studies, Polish Academy of Science
Research Assistant

The presentation aims at investigating the mutual, dialectical mediation between Hegelian speculation and Leninist theoretical practice. It was inspired by the anecdote about Lenin who, having seen all European Social Democratic parties adopting the "patriotic line" that condemned proletarians to fratricidal violence after the outbreak of World War I, decided to retreat to countryside to read Hegel's "Logic". In the declaration, during intense theoretical work on Hegel, Lenin was able to recognize the unique chance for revolution (a fact that belied the evolutionary historicism of the Second International).

This brings up certain questions: how far did Lenin's reading of Hegel influence his own heterodox theory of revolution (“the weakest link in the chain”)? Did this return to Hegel open the way to the Leninist event? The attempt to address these questions will be supplemented with reflections on the other side of the dialectical interaction, namely, on the Lenin's lessons for understanding Hegel's philosophy. Lenin in the "Philosophical Notebooks" tried to read Hegel "materialistically", anticipating classical Lukacs' and Dumaevedova's interpretations of Hegel's dialectic and even contemporary readings (for example Slavoj Zizek's or Stanislaw Naujokaitis). Perhaps it was Lenin, not Marx, who "discovered the rational kernel within the mystical shell" of Hegelian dialectic, and showed more understanding of it than his great predecessor. I will combine these two moments and try to deduce what lessons Hegel-Lenin (i.e. authentic dialectical materialism) gives us concerning the possibilities of radical social change — revolution — in the epoch of late neoliberal capitalism. Ultimately, the old Leninist question of "what is to be done?" remains. Maybe the answer is: go to countryside to read...
Lenin?
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