

segments—petty bourgeois, peasants, and the poor—leans towards maintaining a semblance of stability, even if it is deemed miserable by some. This cautious approach, rooted in fear of exacerbating existing vulnerabilities, underscores a reluctance to challenge the status quo, thereby stifling the formation of a significant opposition movement. The allegory of navigating through stormy seas with a fragile ship serves as a metaphor for the broader challenge the left in Greece faces: to articulate a compelling alternative that addresses both internal and external pressures, ensuring a more equitable and resilient future. This talk posits that the current political task transcends the reproduction of previous rhetorical paradigms and to cultivate new narratives and demands that resonate with the contemporary consciousness of the Greek people.

B311 The Crisis in Historical Materialism Sponsored by the Institute for the Radical Imagination

Chair: Cihan Özpınar

The Marxist intellectual tradition has been under steady attack and erosion since, at least, the 1970s. It has come to be accepted by many within capitalist societies that Marxism is a tradition that belongs to the past. Perhaps still valid as an object of historical nostalgia and curiosity, historical materialism, it is declared, can only be of contemporary relevance when it is subsumed, revised, and rearticulated through other intellectual traditions (rational choice theory, systems theory, phenomenology, discourse theory, etc.). Thus, we have witnessed a steady flow of attempts to salvage historical materialism by placing it within some non-Marxist intellectual framework. Such have been the attempts of Jurgen Habermas, Jon Elster, Adam Przeworski, Jean Baudrillard, Francois Lyotard, Ernesto Laclau and Chantal Mouffe, and many more in the last 40 plus years. The overarching theme of this proposed panel is to show that historical materialism as it was deployed and reimagined by Antonio Gramsci and those who have followed in his footsteps (especially Nicos Poulantzas and Antonio Negri) continues to be vital for understanding the current political and cultural conjuncture in capitalist societies. In fact, the papers will argue that the class analysis and focus on social struggles and agency that is at the heart of historical materialism have never been more relevant for understanding the current transformation of the national state, ideology, war making, and technoscientific domination.

Peter Bratsis Disembedded Homelands: Speed, Struggle, and the Transnationalization of the Capitalist State

Bruno Gulli Synthesis and Immanence in Antonio Gramsci

Kristin Lawler Sabotage, Technology, and War

B401 Decolonial Politics in European Peripheries: Redefining Progressiveness, Coloniality and Transition Efforts

Chair: Pinar Bedirhanoğlu

Sanja S. Petkovska The Future of Academic Mobility and Labour in Europe

The introduction of EHEA (European Higher Education Area) and ERA (European Research Area), represented more an international initiative rather than a designed policy reform. Still, it aimed to facilitate academic mobility by equalising academic titles and degrees in the continent. Within the enormous investments and legislative efforts of the EU and neighbouring countries, the entire legislative composition of higher education structures has been modified to comply with the principles. Two decades later, it is time to reexamine the entire process and question the given state and its broader meaning taking into account the centre-periphery relations in the knowledge production system. Therefore, the task of this reexamination is twofold. Firstly, the Bologna treaty's main goal has been to facilitate mobility and knowledge production. Except noticing that this goal follows the general principle of free market implied in the EU policy, we can also notice that changing the legislation cannot bring any dynamic itself, especially when none of the surrounding mechanisms supports it. Therefore, in the final instance, the international legislative initiative could be understood as an irrational and free-floating mechanism whose meaning and real consequences are yet to be understood. Secondly, based on the essay to be published soon in the Journal of Praxis in

Higher Education, I aim to examine whether the concept of academic citizenship as a recognised status could be useful in solving some of the contradictions academics who move across the continent for academic training or labour are facing because of this incomplete reform of higher education and research. Despite being a problematic concept with challenging implications and histories, citizenship here is understood as a geopolitically situated status of academics necessary for mutual recognition, formation of the professional community and self-consciousness needed for a meaningful agency and engagement in initiating more rational solutions within the political economy of higher education and research

Valentin Quintus Nicolescu “Slaves in Our Country”: Dynamics of Nationalism in Romania and the Rise of the Populist Rig

My presentation is an attempt to investigate how postcolonial historical experiences, neo-colonialist global policies, and chronic underdevelopment are shaping the national(ist) discourse in the European periphery, in the case of Romania. To do that, I am discussing Romania’s economic and symbolic peripherality and its structural impact on the formation and dynamics of Romanian national ethos. Subsequently, I also try to contextualize Eastern European postcolonial history within the broader postcolonial theoretical field and to try to refine a framework that would prove helpful to future researchers of the Eastern European periphery. In writing my presentation, I am fully aware and cautious of the methodological nationalism’s trap, and therefore I try to structure my investigation accordingly, by following two main dimensions when examining the dynamics of the contemporary Romanian nation(alism) – a transnational one and a societal one, both understood as intertwined in the process of (re)producing the national(ist) discourse and identity. Nevertheless, this presentation is more of an exploratory endeavor, requiring a deeper immersion in the issue of so-called minor nation formation and dynamics in the European periphery.

Alkisti Prepi, Costas Gousis Neocolonial Migration Policies, EU Resilience, and the Role of Greece

In our presentation, we argue that in order to approach the question of decolonial politics in European peripheries, we first need to understand and analyse the position that the periphery holds within that very system. Focusing on the case of Greece, we emphasise the link between the two major crises Greece dealt with during the last decade, namely the debt crisis (2010) and the so-called “refugee crisis” (2015). On the one hand, the treatment of Greece through the imposed structural adjustment programmes highlights the specificities of neo-colonialism in European peripheries and the EU’s North–South divide. On the other hand, the European anti-immigrant policies as implemented by the Greek state shed light on what Balibar calls the emergence of a real ‘European apartheid’. Both are indicative of the double role that the European peripheries can assume, namely that of both the colonised and the coloniser. Along these lines, the so-called “refugee crisis” and the subsequent 2016 “EU-Turkey refugee deal” are rethought in parallel with “resilience”, presented as the prevailing crisis management tool. Emphasising the structural link between resilience, neoliberalism, and the neo-colonial migration policies, we elaborate on how resilience works as a new means of subjectification and how it hinders social change efforts.

16:15-18:00 | SESSION 6

B402 Ecology, Food, and Agriculture Critical Readings in/on the Anthropocene

Chair: Selma Değirmenci

Haziran Zeller Global Arson and Social Metabolism

In his 2023 essay “Prometheus’s Remorse”, the German philosopher Peter Sloterdijk develops an analysis of modern society and its negative effects. Sloterdijk especially tries to understand how capitalism disregards its environment and finally endangers mankind’s survival respectively its comfortable, well-tempered reproduction on Earth. In my paper, I would like to first reconstruct Sloterdijk’s argument and then show why his approach can be criticized as technicist: It is focused on the concrete means which mankind uses in its metabolism with nature. In this sense, Sloterdijk takes the myth of Prometheus rather literally. The problem to him seems to be that it was fire which