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## The Marxist Tradition Against the Grain

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Respondent: **Kajetan Škraban**

When evoking the concept of plural temporality with respect to the Marxist tradition, what operation am I carrying out? Which characteristics of Marxist temporality do I intend to discuss or put in tension? First, it must be said that the term plural temporality is not found openly and explicitly in the Marxist tradition. We could say that the concept, or better, the problem that it indicates is signaled by a series of terms from the following initial and incomplete list: non-contemporaneity (*Ungleichzeitigkeit*), *multiversum*, stratification, differential temporality (*temporalité différentielle*). These terms appear as symptoms of the inadequacy of a linear and stagist model of historical development. I will here limit myself to considering some different cases in the Marxist tradition, trying to show in what way and within which limits these terms signal plural temporality.

**Vittorio Morfino** is Full Professor of History of Philosophy at the University of Milan-Bicocca, and Director of the Master's programme in Critical Theory of the Society. He has been visiting professor at the Universidade de São Paulo, the Université Paris 1 Panthéon-Sorbonne, the Université Bordeaux-Montaigne and the Universidad nacional de Cordoba, and has been Directeur de Programme at the Collège international de philosophie. He is the author of *Il tempo e l'occasione. L'incontro Spinoza Machiavelli* (Milano, 2002, Paris, 2012), *Incursioni spinoziste* (Milano, 2002), *Il tempo della moltitudine* (Roma, 2005, Paris, 2010, Madrid, 2013, Santiago, 2015), *Plural Temporality. Transindividuality and the Aleatory between Spinoza and Althusser* (Leiden, 2014), *Genealogia di un pregiudizio. L'immagine di Spinoza in Germania da Leibniz a Marx* (Hildesheim, 2016), and *Intersoggettività e transindividualità. Materiali per un'alternativa* (Roma, 2002). He is an editor of *Quaderni materialisti* and *Décalages. An Althusserian journal*.