

# Introduction

This set of articles is dedicated to the diverse issues within contemporary Marxist theory. 2018 marked the 200th anniversary of Marx's birth and produced a wave of commemorative events and publications. Russia is a tricky place for Marxism these days, with the wide knowledge of Marxism in society and the memory of late Soviet Marxist schools (from Orthodox diamat to Marxist humanism) coexisting with the last generation of Soviet intellectuals' strong aversion to Marxism. One of our journal's consistent objectives has always been the reintegration of Russian Marxism and post-Marxism into the contemporary global debate, both politically and theoretically. Therefore in May 2019 we held a large international conference in Moscow under the title "The Future of Marxism." This issue presents one part of the proceedings; the other part is being simultaneously published, exclusively in Russian, in the journal *Logos*.

All the articles in this section come from early career scholars, who understandably share some concerns. What unites all of them is, in my opinion, the special attention to materiality and practice and a dialogue with anarchist thought.

Both Evgeny Kuchinov and German Preobrazhensky address early Marx and more generally, the young Hegelian school. Both write in an original and somewhat baroque style which they manage to combine with academic rigor. Preobrazhensky reads Marx of *Capital* against the ground of Marx's early dissertation on Epicurus and Democritus. An ambitious and complex dialectical interpretation of Marx's oeuvre on the basis of three new "antinomies" results in a rereading of *Capital* as an anthropological theory of sensibility: a critique of capitalist sensibility in the name of a new, communist sensibility. Evgeny Kuchinov takes up the task of protecting Max Stirner from Marx and Engels. He shows that Stirner's egoism is not opposed to communism but compatible with it, and that Stirner proposes an inversion of idealism that goes against Marx's supposed early "overturning of Hegel." Stirner's anarchism is updated through the lens of Reiner Schürmann.

Marina Simakova also writes on Marxo-anarchism, this time on the blend of the two Left schools of thought that was produced in the early twentieth century by Georges Sorel. Arguing against the super-

ficial caricature of Sorel as a predecessor of right-wing movements, Simakova reads him as a consistently Left theorist of materialist and antagonistic praxis, opposing both the spirit of compromise and bourgeois moralism.

Stefano Pippa explores Louis Althusser's late thought, particularly his encounter with Machiavelli. Like most others in this issue of *Stasis*, he follows Althusser in his attempts to find the true meaning of Marxist materialism. Here, in the spirit of the Theses on Feuerbach, this materialism is one of praxis; this revolutionary praxis is such that it builds on the void as an ungrounded free activity.

Overall, we have here a body of thought of the contemporary young Left: a thought that is concerned with being embodied, is busy with criticizing and dismissing the popular structuralist and poststructuralist tamings of Marxism done in the spirit of logicist or phenomenological thinking. We shall see whether this will give rise to praxis, ideal or material.

*Artemy Magun*