

structive way influence their educational activity. Theoretical deliberations on learning stimulate not only a reflection over the practice of adult education, but also a close scrutiny of one's own learning processes. Do I treat learning as an obligation or as a pleasure? What are the emotions that accompany my learning? How does my attitude towards learning change depending on the assimilated content, social contexts or time frames? There are probably as many answers as there are learners. In science, full agreement exists in relation to one attribute of learning: it is inconceivable without a person's readiness for changes, without his/her consent to open to new content. The notion of "learning" itself points to a process, movement and inconsistency and falls outside any attempts of a definitive and categorical determination of its essence<sup>19</sup>.

Sabine Schmidt-Lauff writes about the "happiness of learning"<sup>20</sup>. There is probably no exaggeration in saying that positive emotions accompanying learning constitute a value that cannot be overrated in the times, in which people are "doomed" to lifelong learning, or rather, by some miracle

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tific knowledge (e.g. publicizing the concept of lifelong learning by the media) or general social ideas and their rationalizations under the influence of social or biographical factors (e.g. I am too old to learn). Cf. H. Siebert, *Subjektive Lerntheorien Erwachsener* [in:] *Vom Lernen zum Lehren*, E. Nuissl (ed.), Bielefeld 2006, pp. 43-58.

<sup>19</sup> Cf. P. Faulstich, *Menschliches Lernen. Eine kritisch – pragmatistische Lerntheorie*, Bielefeld 2013, p. 8.

<sup>20</sup> S. Schmidt-Lauff, *Vom Glück zum Lernen, "Rocznik Andragogiczny" [Adult Education Yearbook] 2013*, pp. 153-171.

or by a fluke, they have the ability to learn throughout their entire lives which enables them to reveal still new spaces and conquer successive frontiers.

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**Marta Chechłowska-Lipińska (rev.):** *Marks. Nowe perspektywy* [Marx. New Perspectives], Libera Università Metropolitana (ed.), Wydawnictwo Naukowe PWN, Warszawa 2014, pp. 352

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From the 1930s to the 1980s Marxism was very popular in leftist circles at universities and among union activist workers in Western Europe. After World War II and attempts to build the model of welfare state in developing countries, the majority of social democratic parties rejected Marxism. After the final collapse of the Soviet Union, it would seem that the views and ideas of Marx are gone. But at the turn of the century, new anti-capitalist and alterglobalist movements gained popularity. The international financial crisis that started in 2007 accelerated the emergence of many new movements and led to a discussion of the philosophy of Marx. On January 28, 2009, the American magazine "Times" on the occasion of the World Economic Forum published on the main page the article *Rethinking Marx*<sup>1</sup>.

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<sup>1</sup> P. Gumbel, *Rethinking Marx – World Economic Forum*, "Time" 29.01.2009, <http://>

The book *Marx. New Perspectives* is part of this general trend. It consists of articles written by people associated with Libera Università Metropolitana (The Free Metropolitan University). LUM was established in 2005 and is an experiment in order to self-study and its members express their opposition to the transformation of universities. It is a laboratory created by students, graduate students, researchers, workers of culture, and academics. The project is guided by the objective of knowledge creation and sharing thoughts. The idea of the publication of this book in Polish was born at the Paris meeting of the European radical student movements in February 2011. Chapters originally were to appear on the website of the scientific journal “Theoretical Practice”.

The discussed work could be described as a “Marx’s dictionary” because it consists of instances that are devoted to the key concepts of his thoughts. The authors are aware that Marx – as Jacques Derrida said – is a spectrum circulating all over the Empire<sup>2</sup>. So their goal is to resume, from the modern standpoint, problems discussed by Marx. The authors do not want to separate Marx the scientist examining the society from Marx the political agitator. Eduard Bernstein was the first to do this. The book consists of 12 texts: primitive accumulation,

defined abstraction, class, cooperation, crisis of law values-based on work, law, labour, productive and unproductive work, production/reproduction, socialism capital, history, and triune capital.

A lot was written about Marx, but even more about his thoughts. Therefore, it is difficult to discuss all problems in one book. Chapters proposed by the authors, however, take the most important, and sometimes the most controversial issues.

Marx’s analysis is carried out on three levels. The first – criticism of the concept of history and historical determinism. The ambiguity of the concept of history in Marx’s thought should be noted. Next, authors consider the category of co-operation and labour power based on the current relationship between production and reproduction. Finally, the last problem is the hegemony of common goods, in which productive labour is recognized as a work producing what is common.

Several chapters deserve special mention. Sandro Mezzadra in the article *The So-called Primitive Accumulation*, the same as Dipesh Chakrabarty, argue that the examination of Marx’s distinction between formal and real surplus labour in terms of historical change is obsolete. Mezzadra claims that both surplus coexisted. But in different way than in the previous phases of capitalism. In the age of empire, divisions of surplus value from labour shall be made not between the territories (centre versus periphery) and within each area of capitalism. The core of Marx’s analysis of primitive accumulation is not focusing inventories

[content.time.com/time/specials/packages/article/0,28804,1873191\\_1873190\\_1873188,00.html](http://content.time.com/time/specials/packages/article/0,28804,1873191_1873190_1873188,00.html), [Access date: 04.04.2014].

<sup>2</sup> *Pojęcia do przemyślenia na nowo* [Notions to re-think] [in:] *Marks. Nowe perspektywy* [Marx. New Perspectives], Libera Università Metropolitana (ed.), Warszawa 2014, p. 13.

of goods in the hands of the purchaser of work, but based on violence in the capitalist mode of production. Primitive accumulation is a series of historical processes, which resulted in the breakup of the original communion between man and his resources of work. These elements may be re-united through revolution.

Issues of class and class struggle are discussed by Mario Tronti. Under the historical materialist theory of history, Marx tried to develop its definition as a class struggle. Its famous formulation is contained in the *The Communist Manifesto* cited by the author<sup>3</sup>. But this is not Marx's original approach. Ideas of class struggle were taken from Renaissance historians. After extensive and thorough analysis of the class in terms of Marx, the author goes to surprising conclusions. He believes that the class struggle is over<sup>4</sup>. Not the whole story of capitalism comes down to the history of class struggle, but only the history of industrial capitalism. The history of the labour movement is fulfilled. What to do with it today? – asks the author. Tronti believes that you have to accept the legacy of Marxism and utilize it in a different way. He ironically concludes: in the class struggle there is more struggle than class. Rejecting this confession of faith, we risk to describe over and over again the things that have already gone into the past<sup>5</sup>.

<sup>3</sup> M. Tronti, *Class [Klasa]* [in:] *Marks. Nowe perspektywy*, op.cit., p. 118.

<sup>4</sup> *Ibidem*, p. 124.

<sup>5</sup> *Ibidem*, p. 126.

Augusto Illuminati took up the problem of history. The dialectical progressive Marx is understandable in the rising phase of the labour movement. During the suppression of the revolutionary process, however, he requires a different reading. Marx discovered the continent of history, but under very strict conditions. Illuminati in his deliberation refers to Louis Althusser, who devotes more attention to the subject than Marx. Althusser explains and develops a number of concepts that were not specified by the philosopher from Trier. The author is convinced that, from a theoretical point of view, Althusser's revision of Marx turned out to be the easiest to agree with the achievements of cultural studies.

This work presents a thorough analysis of the views of Marx. Each part begins with a thorough analysis of a discussed concept in the works of Marx. Even a person who does not come into contact with the works of the philosopher from Trier is able to understand his thoughts. The authors cite experts on issues and polemics with them. We can read analysis of Michel Foucault, Louis Althusser, Dipesh Chakrabarty, Étienne Balibar, and many others. Among the authors cited are those uniquely associated with Marxism, but also little known in Poland. An advantage of the reviewed work is that the authors of the articles are discussing with the presented views and enter into dialogue with one another. This discussion makes the book interesting.

The weak point of this book is its language. The authors operate with scientific language, rich in specialist terms which

makes the book difficult to read. The translator probably did not know the views of Marx, because they can be put in a more understandable manner. Probably the authors used this vocabulary in the original. However, a good translation should pay more attention to the principles of correct Polish than the fidelity of translation. There are also minor language problems in the book.

The authors emphasize that although they consider themselves to be communists, they are not people of the left. According to the authors, being a non-leftist Marxist is to take for granted that the purpose of capitalism is permanent revolution and constant transformation of the labour process and forms of life. Additionally, the left in Europe is at the time of disintegration, resurrecting the worst traditions of the old socialism and assuming the worst of the neoliberalism. Contemporary crisis is, according to the authors, the result of inability to tackle social demands head on by the capital. The answer to this problem is modernizing Marx's thought. The authors took up Marx standing on the sidelines and his theory.

But there is a question – is really Marxism so popular and controversial nowadays? Every crisis of capitalism increases common interest in Karl Marx's thought. It was the same at the time of the last crisis, which culminated in the collapse of Lehman Brothers. The same was the case with the texts of Marx. The outbreak of the economic crisis in 1857 led him to write *A Contribution to the Critique of Political*

*Economy* often called the first draft of *Capital*. In a letter to Ferdinand Lassale he explained the reason for writing this work<sup>6</sup>. Harry Cleaver says that every historical crisis of capital associated with the crisis of Marxist theory. Therefore, the theoretical development of Marxism is inseparably connected with the crisis of capitalism. The book *Marx. New Perspectives* is no exception in this long history. The proposed renewal of a wide range of classic Marx's terms in accordance with the Italian tradition of workerism (operaismo). According to the authors, today after the collapse of real socialism, Karl Marx's thought is a useful tool for theoretical critique of capitalist reality. However, I have doubts. Is it still possible to find something original in his views?

In Poland, before World War II, Marxism was not popular. Political events influenced its development. However, after 1989, once again it fell out of favour. Both revolutionary struggle and theory are dormant in Poland. Therefore timeliness of Marx's views may be difficult to discern. The editorial team believes that the book *Marx. New Perspectives* will help to clarify its new face. However, due to language and discussed problems, in my opinion this book is intended for a well-read recipient. Is unlikely that a person from outside the academic circle will read it. It is worth reading, because it contains both in-depth analysis of

<sup>6</sup> K. Szadkowski, *Posłowie do polskiego wydania* [Afterword to the Polish Edition] [in:] *Marks, Nowe perspektywy*, op.cit., p. 328.

Marx himself, as well as extensive references to other authors. But it is not as groundbreaking as it might seem.

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**Agnieszka Uniewska, Ryszard Borowicz:**  
*Education – Inclusion – Differences*

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The history of the Polish National Congress – an event organised by the Polish Pedagogical Society (Polskie Towarzystwo Pedagogiczne – PTP) – dates back to the early nineties of the twentieth century, i.e., to the time when the first Congress, gathering educationalists from various academic centres, was held in Rembertów near Warsaw. At that time, however, the Congress was only reactivated; its tradition had been established much earlier. The idea of establishing regular Congresses and entrusting subsequent universities with organising such meetings has become an inherent part of Polish conference landscape. Every time these top-level scientific conventions attract the attention of not only academic educationalists but also non-academic theoreticians and practising educationalists.

This can also be said about the VIII Pedagogical Congress, which took place on 19–21 September 2013 in Gdansk. This time the task of preparing both the concept and the programme of the meeting was delegated to the academics from the Faculty of Social Sciences of the University of Gdansk, who were responsible for organ-

ising the Congress. The very subject of the Congress as well as the thematic areas proposed in the call for papers revealed how huge and ambitious the challenge taken up by the organizers was. Unlike the previous, 2010 Pedagogical Congress in Toruń, focused on a specific topic, the scientific debates in Gdansk covered an extremely broad spectrum of issues. The VIII Congress was attended by nearly five hundred participants: educationalists, teachers, experts and scholars interested in issues related to education in its various contexts and guises. They represented the national academic establishment, scientific publishers, scientific and research centres, schools, educational and cultural institutions as well as special education centres. Interesting and dynamic exchange of views, thoughts and positions through discussions both official and unofficial stemmed from delving into vital current issues often perceived as multi-faceted and diverse. During the thematic symposia and the debate sections of the Congress, problems such as innovations in early childhood pedagogy, also in their international context, as well as gender issues in education were discussed exhaustively. The participants addressed issues related to school, students, teachers, and non-formal and informal education in the context of the idea of Long-Life-Learning, and new fields in rehabilitation and special education. Other problems which were analysed during the Congress included cross-cultural education in regard to contemporary problems of Europe and the world, sexual education, and theoretical