

Thesis Advisor's Report

Thesis Title: *Patočka and the Problem of the End of History*

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Lamija Čehajić has delivered a very unique, elaborated and original interpretation of Patočka's late philosophical conceptions of history, movements of existence and further reflections on the natural world, blending them in a mixture somehow bordering on a heretical interpretation of Patočka and at the same time writing in the spirit of his works nonetheless.

The most striking feature of this reading of Patočka consists of the subtle politization of the Post-Europe concept. Čehajić presents Patočka as an early author contributing to the current and highly topical discussions of the "cancelling of the future" and "capitalist realism" (M. Fisher). Patočka serves the role of providing a theory of history embedded in the idea of a "phenomenality" of the world which is a process of continuous uncovering. In such schema, Čehajić argues that towards the end of (such) history, a new era of post-history imbued with a different possibility of openness emerges. A posthistory understood through "imaginings of more optimistic futures, of futures in responsibility." [2]

Čehajić provides a very complex and compelling reading of Patočka. Clearly the scope and quality of the analysis transcend the expectable benchmarks of a bachelor thesis. What we encounter is a much more independent thought-project. I would like to point out not only a very desirable and well-executed logical structure of the thesis, where despite dealing with very complicated matter the author manages to stay on target. I would also like to underscore the nicely selected bibliography which is more than adequate for this endeavour.

In a paradoxical final step, Čehajić argues: "Therefore, post history and its analogy post Europe must become a possibility of reevaluation of the misunderstandings of history and the European spirit, an enactment of unlearning Europe." [43] Again: Patočka might strongly disagree with such reading, but I find it very coherent with the philosophical attitude represented by the Czech author. Unlearning Europe becomes the future of what Europe might have been, maybe of what Europe should have been.

My only critical or rather inquisitive comment regards the notion of "Europe" as opposed to the "world", but also in connection with the "West", etc. Does Europe stand for the world? For the world of any real meaning? Or is this meant to be a prospect for Europe alone?

A close reading reveals some minor typos, especially the bibliography is slightly inconsistent, but I find the formal shortcoming less problematic than is usually the case.

In conclusion, I am of the opinion that the evaluated thesis is **excellent** and I—wholeheartedly, so to speak—recommend it for public defence.

In Prague, September 12, 2021

Jakub Marek, Ph.D.