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**AGAINST THE
DICTATORSHIP
OF CAPITAL**
NEW PHILOSOPHICAL, POLITICAL
AND EDUCATIONAL LINES



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The idea of freedom, a new and recent idea, is already disappearing from the costumes and consciences, and liberal globalization is going to be realized in the form exactly the opposite: that of a police globalization, a total control, a securitarian terror. Deregulation ends in a maximum of constraints and restrictions, equivalent to that of a fundamentalist society.

JEAN BAUDRILLARD
The Spirit of Terrorism (2002)

Classificazione Decimale Dewey

190 (23.) FILOSOFIA OCCIDENTALE MODERNA

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INTRODUCTION

The definition of post-modernity as the tension of the spirit towards an open and indeterminate plurality of conceptions and concrete cultural achievements may perhaps allow the development of some general considerations, with preliminary value and having the function and purpose in order to contextualize a possible theoretical critic to its concept and its practical applications, especially in educational and teaching practices and processes.

Identifying the revolutionary horizon of XIX and XX centuries with the construction of real socialism and thus establishing a line of fatally deterministic development of universalist thought that mixes in quick succession Enlightenment, idealism and Marxism, Jean-François Lyotard seems apparently to welcome and develop further, in *The post-modern Condition* (1979)⁽¹⁾, the critical theory of the Frankfurt School,

(1) J.-F. LYOTARD, *The post-modern Condition*, Les Éditions de Minuit (French ed.), University of Minnesota Press (English ed.), 1979 (Engl. 1984).

explained by Theodor W. Adorno and Max Horkheimer in *The Dialectic of Enlightenment* (1947)⁽²⁾.

Considering objectivity as the ideal and the result of the progressive development of the forces of economic production and modern politics, inside the transcendent and absolute horizon of the State, post-modern position unifies and identifies in totalitarian thought and action both the thetic phase of capitalism and his antithetical one, that of Marxian socialism, in its Leninist and Stalinist version. Both of these phases would be united by the emergence of the violent and constrictive universality, that firstly submits the collective action to the exploitation of nature and to the necessary and massively increase of the profits of the capitalistic class of owners and then, on the contrary, it apparently aims to overthrow the previous purposes in growing the common power of the communist society, but bureaucratically directed and organized. In either case we would see the manifestation of a desire for power and control, whose claims blatantly contradict the perspective of universal human liberation and, in socialism, even the perspective of that natural one. It would therefore be necessary, according to Lyotard, to abandon the universalistic prospect, to find a much wiser and realistic contact with partial situations and with actual movements that could autonomously govern them from inside. Only in this way — a way that apparently would make Lyotard's position similar to that of the aleatory materialism of Louis Althusser, or the situationism of Guy Debord — you might escape from that truly diabolical temptation, which ends to reverse initial

(2) T.W. ADORNO, M. HORKHEIMER, *The Dialectic of Enlightenment*, 1947, (Engl. 1972).