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## REVIEWS | RECENZIJE

**Marijan Krivak: FILOZOFIJA OTPORA.**

Osijek: Filozofski fakultet, 2019.

ISBN: 978-953-314-047-6.

UDC: 130.2

From the title of the book onwards, the author of *Philosophy of Resistance* clearly and precisely articulates what philosophy represents for him: among other definitions (love for wisdom and the art of producing concepts), it is primarily *resistance*, because one of the fundamental problems of philosophy—freedom—takes its form only through resistance, which ontologically precedes every (definition of) power. In that sense, relying heavily on Deleuze’s philosophy which states that the only thing left to us in the world of entropic orders by societies of control, Krivak’s book is a peculiar philosophy of resistance that is at the same time a diagnosis of the age we live in. It represents at the same time resistance to the meaninglessness and inconceivability of the world, resistance to the ecstasy of futile communication, resistance to the metastases of historical carcinogenicity, resistance to the dominant biopolitical paradigm, the economic and political logic of neoliberalism and the fascistogenic society we live in, resistance to “homogeneous empty time” (as articulated by Benjamin), postmodern fascism as well as ideology of the “knowledge society,” and ultimately resistance to the common-spread idea that philosophy is unnecessary in today’s world.

Through the nine texts that comprise the book, Krivak brings forth a variety of analyzes, ranging from thematizing emancipatory potentials of Rancière's philosophy, through the inevitable Foucault's contribution, and theses on specific mechanisms of power and resistance as a series of localized strategies, to Nancy and his seminal understanding of the community. The main authors and philosophers he discusses are, besides the already mentioned, Deleuze, Agamben, Esposito, and Badiou, thus making the whole circle in providing the overview of contemporary philosophy. The first chapter of the book is, therefore, theoretically the most coherent and philosophically most inventive, and it begins with the elaboration of the very concept of philosophy, prompted by Alain Badiou's book *Metaphysics of Real Happiness*. Namely, if philosophy is the way to reflect on the truth of life, which has become a technological purpose, a scientific norm, and a mere calculation, then philosophy, as a "speech" about the meaning of truth, is at the same time a philosophy of resistance to such calculative world.

320 In order to understand today's socio-political constellation, it is primarily important to understand the techno-scientific set of information and communication technologies, and the circumstance that they largely determine the postulates of contemporary politics, which is covered in the chapters on biopolitical theory as well as the paraesthetic speech as addressed by Foucault, and in the "interlude" "About Language" where Krivak asks to what extent language is the dispositive or generic essence of man, i.e., how to maintain the link between language and thinking. Namely, the process of releasing language as a generic being of man and of reaching with language into true world is also a resistance to the ruling paradigm of language, which has undergone "viral pathology," that is, which is being infected by the virus of ecstatic communication (Baudrillard)—the cosmos of meaning has turned into a "chaos of expression." Language, therefore, is a dispositive contaminated by the logic of a self-created web of chatter, murmur, semblance of communication, and the struggle against this is an attempt to return to the original sense of *logos*.

The specific emphasis of the philosophical part of the book lies on the technical nature of human existence, starting from the problem of freedom and the model of emancipation, whereby we come to a paradoxical situation

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of acting without a subject or to political revolutions that in the era of entropy of the global order became essentially national-religious counter-revolutions. The author questions how is it possible resist this social maze in an entropy state ruled by the network as a fluid term for a world, in which the fundamental philosophical question concerns how to think the difference between the political and politics, if action today is controlled by post-human networks of rhizomatic capitalism, and in which politics has given rise to the pseudo-event media spectacle.

This is the theoretical framework for the last chapters of the book dealing with art in the most applicable sense of the word—with film, painting, and literature—, where Krivak historically re-contextualizes Julije Knifer's anti-painting and Mihovil Pansini's anti-film, but perhaps the most important chapter in the book is dedicated to Branko Schmidt's film *Metastases*, an adaptation of Allen Bovic's novel. It is precisely in *Metastases* that *hic et nunc*, here and now, we witness the fascistoidness of the social space in which we live in its utter nakedness, as well as the innumerable nationalist-ideological appeals. Although it is the only non-philosophical text in the book, it seems to embody all those theoretical constructs on issues of power, community-building, metaphysics of happiness, and social emancipation that we have respectively seen with Rancière, Agamben, Foucault, Deleuze, and Nancy. In fact, what is politically an ongoing risk of freedom, is the risk of taking responsibility for changing the situation and, in general, of making sense in the time of the collapse of the global order. In short, when it comes to a philosophy of resistance, "it is time for a politics of events of absolute freedom." The author clearly shows that the logic of the world-historical progress of the cyber-governance system and the new ways of legitimizing capitalism in the 21<sup>st</sup> century leads to all forms of suspension of the basic ideas of modern politics such as freedom, equality, justice, and solidarity. And this is not just a formal defense of human and civil liberties, because it politically no longer provides the condition of possibility for a new theory of action—it basically concerns the possibility of thinking itself, not at the end of history, but at the end of historically prevalent patterns of social changes.

Therefore, it is justified to keep repeating the question of Rastko Močnik *How much fascism?* from his eponymous book, which Krivak often cites in his

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texts, and not without reason. The process of a deconstruction of politics is, on the one hand, the only thing left of the great history of Western metaphysics if we are to preserve the classical idea of the common good, the idea of a society in which freedom, equality, and justice have power, and at the same time, on the other hand, it is necessary to constantly question the historical epistemological paradigm of “postmodern fascism,” which may have been militarily defeated but not defeated as a historical practice, as a political method, and a thought-pattern. The clero-fascism of the sacralization of war and the necro-fascism of cultural and financial clientelism continue to be cornerstones of Croatian statehood. *Philosophy of resistance?* Yes, if it is a genuine impulse to conquer the enclaves of righteousness in an impotent and euthanized society trapped in the figures of oblivion and ideological discourses of the enchantment of the real state of affairs.

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