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www.afgazad.com

afgazad@gmail.com

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Fernando Buen Abad Dominguez

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Criticism of "Critical Thinking"

... that criticism is not content with being a lucid manifestation of the fundamental contradictions in which the lives of most human beings have been submerged.



It's about transforming the world

It is not enough for thinking to be critical, it is crucial that it becomes revolutionary. Also the ideology of the ruling class has been very "critical", in the worst sense, and destructive based on lying, confusing or slandering in a hurry any ascent of consciousness and emancipatory organization of the oppressed. Even the most substantiated of criticisms can be sterile if it does not contain transformative motors.



Peter Paul Rubens, Original title: Hoofd van Medusa (Medusa's Head), Oil on canvas, 68.5 X 118 cm, Museum: Kunsthistorisches Museum, Vienna (Austria)

It is not enough to detect or describe problems, mistakes or oversights, voluntary or involuntary, even if the critical observation is erudite, creative or surprising. It is true that its "inadequacy" does not render criticism (or self-criticism) useless, but it is also true that it is preferred to criticism with a sense of class and commitment to struggle. But its most powerful form is that of praxis. The one that since its genesis contains projections of direct action and contains, in turn, permanent criticism for permanent transformations. Criticism by critics themselves sometimes becomes a tournament of diletting.

If criticism ascends to the revolutionary phase (the phase that changes everything that must give changed to annihilate what plagues the peoples and dialectically enhance what emancipates it) it becomes a historical product of the methodological instrument. And then an indispensable task is fulfilled that should not have obstacles. Ultimately, or in the first place, that is the meaning of science if it is to transcend itself in the immense dynamics of the development of humanity emancipated from capitalism. Humanity for itself and not for capital.

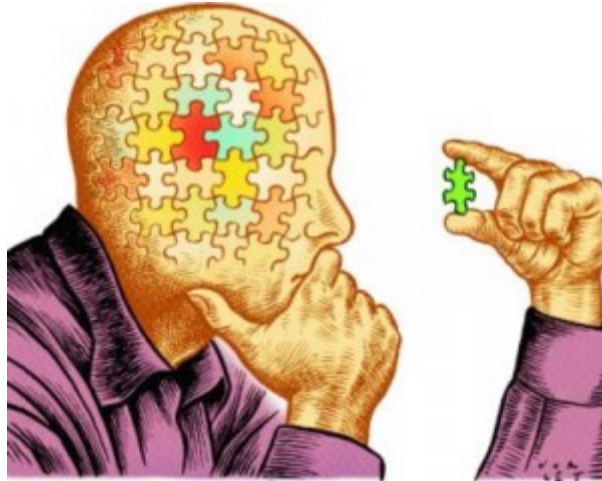
All this forces the method of criticism, and of the Revolution, to be in sync with a broader and more specific philosophical framework in which life itself is inadmissible in the conditions imposed by capitalism with its generalized predation of the planet and of people. Of the civilizing bastions and of the future itself. The idea of life must be rescued and reconfigured on premises of coexistence where hatred, fear or endless humiliation do

not prevail. Life itself must be re-conceptualized on the basis of dignity and happiness that are not achieved only by criticizing the current conditions of unhappiness. It takes more than good critical ideas.



And of course revolutionary criticism must serve to combat the demoralization induced, even by criticism, which when it has no revolutionary engines, tends to be functional to the de-moralizing and de-organizing plan financed by the oligarchies. The theoretical-methodological developments that have made it possible to "problematize" the symbolic battlefields and the current state of the hybrid and unrestricted media war are absolutely indispensable. But it is not with the most critical oppressions that we will be able to see that criticism solves what an organized program for the transformative unity of even the oppressed class must solve. We cannot deceive ourselves or be content with the magnificence of purely critical works. On their own they are scarce and dangerous. Also.

We must deepen the critique with praxis. (Sánchez Vázquez) especially with self-criticism that is not purely confessional. A certain argumentative exercise, which gloats over the transcendence of criticism, usually omits the explanation (self-criticism) of its theoretical frameworks of reference. He puts the carriage in front of the horses and then complains that "no progress is made" because of third parties. But what would seem to be an error of positional reasoning ends up being an ideological ambush that suits certain sects disguised as scientists and the entire system of bourgeois bureaucracy that gets drunk producing sterile criticism. In general, the peoples are far from the brainy "problems" and cabinet solutions. Another thing is participatory democratized criticism on grassroots battlefields. That is where all the epistemological investigations determined to change the world, turned into a disaster, imposed on us by capitalism, which is a dictatorship, should inhabit us.



The Revolutionary: Thinking and Acting

A transformative action programme always has perspectives between "the desirable, the possible and the achievable". That implies time and scope of solutions socially intertwined with those who directly or indirectly sustain the struggle. The great remedies that, if they are, are always appreciated, because they improve all enormities if they have the direct intervention of the beneficiaries not only of the "creatives", but of direct action. That is already a step of methodological rigor and a political clamor that should cross – and renew – all the geological cuts of scientific semantics. Break the bureaucratic dikes of the theoretical brotherhoods.

It will not be living criticism if it does not move towards the second denial. It will not be transformative action if it does not encourage the organization for direct action. It will not be critical if nothing changes. As long as the product of labor does not belong to the workers but to the owner of the means of production, and that one of the hard nuclei of the class struggle, we must develop the critique that transforms, organizes and mobilizes the bases in the face of the historical dilemma that hijacks the product of labor. The criticism that urges us is one that necessarily makes clear how to intervene in an organized way against the kidnapping of work, its oppression and alienation... so that the workers of the world, united, may confront such a canallada as an enlightened force capable of defeating the theory and practice of every alien and hostile offensive, deployed by the interests of the owners of the means of production, of the modes of production and of the relations of production.

May the critics not be content to lament the inhumane conditions of the working class or the attacks of the oppressive forces in the military, financial or media camps... that

criticism is not content with being a lucid manifestation of the fundamental contradictions in which the lives of most human beings have been submerged. No calm sea made a sailor an expert. It is not enough that criticism, however well-intentioned, succeeds in manifesting itself, it is essential that criticism becomes flesh in the transformative struggle and reality itself cries out for criticism, without mitigating or half-measures. That transformative criticism is not the specialty of a few but the exact expression of the ideas of many who ascend to practice. Including the practice of his criticism and self-criticism. It wouldn't hurt.

Fernando Buen Abad Domínguez for La Pluma, April 30, 2022

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