



Barricades: Between Resistance and Revolution

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ABSTRACT

In a reflection on his Marxist past, J. F. Lyotard described a *différend* between himself and the revolutionary discourse. This might also represent the relations between the latter and the contemporary discourse of resistance, with its characteristic fascination with non-teleological political action. The disdain for teleology apparently justifies the incommensurability of these discourses, thus disabling any inheritance of elements of the revolutionary tradition. This essay challenges the unbridgeable nature of this gap and explores alternative relations between the two discourses, such as mimetic ones, by reading Walter Benjamin's somewhat neglected fragments on barricades in his *Arcades Project*. Benjamin's concept of interruption – celebrated by contemporary theorists of resistance – alongside his non-teleological concept of revolution, provides the theoretical armature for this task. Thus, I use barricades, commonly conceived as the emblem of the revolutionary tradition, in order to reconsider the possibility of inheriting aspects of this tradition in times in which the predominant discourse is that of resistance.

KEYWORDS

Resistance; revolution; Jean-François Lyotard; Walter Benjamin; Marxism

Barricades and the Breach Between the Discourses of Resistance and Revolution

While historians understand barricades as an emblem or icon of the revolutionary tradition, their contemporary theoretical significance might be better rendered if we examine their representations differently.¹ First, as an example of the breach between the revolutionary discourse and the discourse of resistance, a breach which Jean-François Lyotard conceived as a *différend*. Second, as a medium for rethinking the relations between these discourses, challenging this very breach by bridging between them, and reconceiving the possibility of inheriting the revolutionary tradition in the post-revolutionary present. Walter Benjamin's fragments on barricades will provide the main textual foil for this theoretical endeavour; but allow me to begin with more contemporaneous cases that exemplify the aforementioned breach.

In a 1969 letter reflecting on the 1968 events in Paris, Louis Althusser analyses the building of barricades by the students, albeit critically, by using the category of revolution.² He scrutinizes various publications that ignore the workers' strike of those days – the greatest

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Table of Contents Between Resistance And Revolution

1. Understanding the eBook Between Resistance And Revolution
 - The Rise of Digital Reading Between Resistance And Revolution
 - Advantages of eBooks Over Traditional Books
2. Identifying Between Resistance And Revolution
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Between Resistance And Revolution
 - User-Friendly Interface
4. Exploring eBook Recommendations from Between Resistance And Revolution
 - Personalized Recommendations
 - Between Resistance And Revolution User Reviews and Ratings
 - Between Resistance And Revolution and Bestseller Lists
5. Accessing Between Resistance And Revolution Free and Paid eBooks
 - Between Resistance And Revolution Public Domain eBooks
 - Between Resistance And Revolution eBook Subscription Services
 - Between Resistance And Revolution Budget-Friendly Options

6. Navigating Between Resistance And Revolution eBook Formats
 - ePub, PDF, MOBI, and More
 - Between Resistance And Revolution Compatibility with Devices
 - Between Resistance And Revolution Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Between Resistance And Revolution
 - Highlighting and Note-Taking Between Resistance And Revolution
 - Interactive Elements Between Resistance And Revolution
8. Staying Engaged with Between Resistance And Revolution
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Between Resistance And Revolution
9. Balancing eBooks and Physical Books Between Resistance And Revolution
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Between Resistance And Revolution
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Between Resistance And Revolution
 - Setting Reading Goals Between Resistance And Revolution
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Between Resistance And Revolution
 - Fact-Checking eBook Content of Between Resistance And Revolution
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

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- Interactive and Gamified eBooks

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