

clarify the limits and potentialities of digital communication. On the other side, digital communication can help us see the limits of Bataille's philosophy as regards the immanence and permanence of subjectivity in human society. To present my argument, I will make use of the ontological categories of Cornelius Castoriadis, that is individual radical imagination, social imaginary and time as the emergence of Otherness.

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Perpetual Revolution: A Philosophical Sketch

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Whereas 60 years ago Deleuze and Foucault formulated that every revolutionary attack or defense is linked to the proletarian revolutionary movement and workers' struggle (Deleuze & Foucault, 1972), today any proletarian movement whatsoever virtually cannot be imagined because of the digital ecosystem of the Information Age and the "disappearance" of the laboring class which properly does not exist as a political force and mostly remains as a form of archaism used by various right movements. Therefore,

the question of means of production should be reconsidered respectively as the one that doesn't imply the antagonism of classes in the dialectical form introduced by Marx. Since there is no existent opposition to capitalism and capitalism is appropriating everything that opposes it (Deleuze & Guattari, 1991) the presentation proposes to reconsider the idea of revolution through the non-philosophical approach of Kolozova and François Laruelle. In particular, by appealing to the radical figures of the *Étranger* (Stranger) (Laruelle, 1995) or the non-human (Kolozova, 2019). By this, the presentation postulates the perception of imperceivable movements as a force to which all kinds of resistance and struggles should be linked. However, it should be conceptualized not by means of reason as it is happening in Deleuzian sufficient philosophy and with his concept of becoming-minority but in terms of a non-philosophical "ordinary man" as a radically immanent revolutionary minority. This presentation also aims to criticize the philosophical construction of the Other as a dialectical and fetishist gesture. Instead of that, we are going to propose an unconditional hospitality (speaking in Derrida's terms) (Derrida, 2021), that's to say hospitality toward the Stranger as the solely non-philosophical being and possibility for an immanent ('terrestrial') utopia (Deleuze & Guattari, 1991) and revolution.

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