

ABSTRACT OF THE DOCTORAL THESIS

The research deals with ideology in general – and politics subjectivation in particular – as read and explained by philosophers such as Althusser, Deleuze and Guattari (but also, inevitably, passing through Spinoza, Marx, Lacan and Foucault).

The analysis is dealt with in the perspective of a better understanding of the processes that lead to the birth and keeping (through its daily reproduction) of the State-Form as a Capture Apparatus, concluding with some hypotheses – and very open investigative tracks (theoretical and practical) – aimed at thinking about a social reorganization that attempts to design different and more egalitarian scenarios of collective life.

The gaze focuses on the existence of a duplicity that now demands to be better articulated: a) on the one hand, the obligation to understand the nature, the mechanisms of functioning and the purpose of ideology as a practice of 'subjugation-through-subjectivation'; b) on the other hand, the primarily political theme of the existence of individualities and collectivities – energies and positions still collocated in the determined conjuncture – yet readable as an expression of an active and inventive subjective presence, creative and not subjugated, capable of acting and re-acting to the mechanisms of interpellation and 'shaping *ad-hoc*' implemented by the apparatus of general signification of the productive system.

In a constant reference to the primary and secondary literature – and on this basis, by making interpretations, analogies and connections of which every responsibility is evidently assumed by the writer –, are here shown unexpected points of contact so far little identified among the authors under exam. This is accomplished by examining their work as it unfolds, especially as it evolves, expands and better specifies (this is the case of Althusser) with a different semantics, which nevertheless reinterprets – in our reading – thesis and positions already taken, making play (in a new form) categories already used in older studies, and therefore never abandoned despite every “critical” reading that identifies only breakages and irreconcilable *coupures*. In this way, we discover elements of closeness of Althusser's latest thesis with the deleuzean and guattarian conception of the subject and of its ‘becoming’.