

As a rule, the accusations made against the Neue Marx-Lektüre refer to its negligence of the emancipatory element of Marx, who was not merely a better economist but also a philosopher of liberation (cf. inter alia Reitter 2009). A subsequent Critical Pedagogy would therefore no longer need to pose the tiresome question about the general in pedagogy but would instead reflect the pedagogy in general society.

According to this notion, the educational system is in the first place a central regulatory authority for the production and reproduction of the workforce commodity. To a significant extent, pedagogy derives its social legitimation from its function of producing in the labour commodity the level of education, skills and competence required for the respective relations of production and is therefore a key factor in the expanded accumulation of endogenous growth conditions. Secondly, pedagogy has an ideological reproductive function when it comes to the enforcement of capital's dominance over the spirited resistance of labour and the outcome of relations of production based on the division of labour. To see through the connection of this reproduction of reproduction, it becomes necessary once again to refer to the critique of natural ability models and the pedagogical legitimation of social inequality. And thirdly, the mode of social critique, which would always be a critique of capitalism, would need to be sharpened.

Even if the Neue Marx-Lektüre and a pedagogy stemming from it should encounter problems of structuralism, its insistence on a critique of the logic of capitalist collectivisation must at the same time be hailed as a main benefit, since that would undermine the basis of moralising and personifying critiques of capitalism.

Although the consequences of abbreviated critiques cannot be causally derived, theories of modern anti-Semitism correctly assume that the money fetish is personified in the figure of the money-grubbing and subversive 'jew'. Theories of structural anti-Semitism also point out that anti-Semitic arguments in a 'critique of capitalism' do not actually require the figure of the jew if this is transferred to ostensible representatives of capitalism such as bankers or managers. Even areas of Critical Education such as the historically significant scholarship on peace education are not immune in the face of regressive and resentful forms of capitalist critique; in the presence of a new populism and new Third Position politics, they are in need of a materialist reflection on their critical concepts. With the concept of the Third Position, reference is made in both a historical and current context to the content-based intersections of conspiracy theories and anti-Semitic world views on both the right and to some extent the left of the political spectrum.

In the 1920s, representatives of the Conservative Revolution endeavoured to forge a link between nationalism and socialism. Similar efforts are once again strongly in evidence in current right-wing populism (cf. inter alia Weiss 2017).