

**75th Lecture at the Gramsci Monument, The Bronx, NYC: 13th September 2013**  
**SELF-AFFIRMATION**  
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1. The subject's self-affirmation demands courage, the courage to erect oneself amid real unfreedom.
2. The question of life remains connected with the question of the liveability of life, with the subject's openness toward the sphere of the unliveable in such a way that this openness, its affirmation can be regarded as the subject's life proper.
3. The subject *lives* while it affirms its desubjectivization in continual self-affirmation.
4. To be a subject means to lose oneself as a subject, over and over again, constantly.
5. To be a subject includes living its life as a border contact with the dimension of the subject's exterior, as a limiting experience of a life-subject touching the limits of its life, the infinite.
6. The infinite (this too is one of Maurice Blanchot's as well as Gilles Deleuze's essential lessons) is not the theological dimension or religious, positive eternity.
7. It marks the limit of simple positivity whether it be the presence of the factual and its correlative religiosity of facts, or the presence of a meaning beyond.
8. To keep related to the infinite means to confront the incommensurability of life, its cruelty and innocence, its ontological indifference.
9. So what would be a politics of the subject?
10. It would be a politics which defended, affirmed, protected and asserted the subject, its character as subject, on all levels, on the political, historical, cultural, social, economic planes, against its contestation, i.e. against its reductive defusing on the one hand to the order of the possible (the texture of options), and on the other, to the order of the impossible, as a condition of possibility of the compossibility of politics and philosophy.