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WHY UNIVERSALITY MATTERS
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1. Philosophical universalism does not have anything in its hands.
2. It attempts to grasp the ungraspable.
3. It defends this lack of property as its only possession.
4. The subject of propertylessness is the subject of self-acceleration.
5. Self-acceleration is self-unbounding.
6. The subject of self-acceleration comes into contact with innocence, with incommensurability and the unliveability of life.
7. The unliveability of life means its contingent character, its ontological arbitrariness.
8. Only in opening up toward this arbitrariness is the subject free.
9. When deceleration accelerates the subject beyond the compulsions to accelerate in the sense of capitalist efficiency (that is, of a very uncourageous, very restricted concept of efficiency), then this deceleration could represent a form of self-acceleration of the subject that prevents it from bending to the demands of the economies of facts.
10. That is the paradox in the experience of self-acceleration, that it uncovers for the subject its freedom and its unfreedom in equal measure.
11. Because I am not free, I am free.
12. In the space of my unfreedom, everything still remains to be done.