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HOW TO BE CRITICAL?
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1. Let us define philosophy by two aspects: proflection and critique.
2. Proflective is philosophy as a headlong dynamic aimed at the inconsistency value of its certainties.
3. Thinking involves precipitancy and breathlessness.
4. One could describe the self-defusing of philosophy in academia as a deceleration ritual dedicated to ensuring the development of something that one believes rightfully exists.
5. However, explication and exegesis are only *one* aspect of philosophical practice.¹
6. Genuine thinking begins with the subject choosing to extend itself to the inconsistency of self-explanatory facts, which implies questioning the idea of legitimacy.
7. Thinking means leaving the territory of good reasons to risk, in suspending a scientifically legitimated factual romanticism together with its correlative logic of avoiding mistakes, the experience of moments of inconsistency.
8. Thinking involves a progressive aspect.
9. Since in thinking, the subject rushes towards the unknown, Badiou can claim that “making *decisions of thought* without turning back”² is a key element in philosophical practice.
10. The faintheartedness of all academicisms neutralised in a despondent belief in facts is characterised by weighing up consequences, the fearful look to the side, and a self-assurance based on the historical.

11. **However, philosophy marks the break with a dependence on facts.³**
12. **It is clear that this break is realised as a critique of established reality.**
13. **Philosophy's move to critique reality implies a turning away from reality.**
14. **Turning away from and towards cooperate.**
15. **Philosophy is neither realistic nor idealistic where it unmasks realism as factual obscurantism and idealism as a love of consistency (what is more durable, more eternal than ideas?).**
16. **Philosophy as critique is directed against the temptation of choosing to confine thought in ('critical') pseudo-consistencies.**
17. **It opens up the space of a universal inconsistency which indicates the contingency of the structure of being.**
18. **For this reason, the critique of the existent involves affirming its contingency and transformability.**
19. **This is the affirmationism inherent in philosophical critiques: not affirming the world as it is, but acknowledging that it is – as it is: ontologically inconsistent.**

- 1 On thinking as 'creating' in contrast to 'reading' and 'interpretation', see Cornelius Castoriadis, *Durchs Labyrinth. Seele, Vernunft, Gesellschaft*, Frankfurt a. M. 1981, pp. 18-19.
- 2 Alain Badiou, *Conditions*, (trans. S. Corcoran), Continuum Press, London and New York, 2008, p. 5.
- 3 See Alain Badiou, *Ist Politik denkbar? [Peut-on penser la politique]*, Berlin 2010, pp. 111-2.