

**54th Lecture at the Gramsci Monument, The Bronx, NYC: 23rd August 2013**

**SELF-ACCELERATION**

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1. Art and philosophy are forms of self-acceleration of a desire to assert that breaks through the consensual horizons of discussion, argumentation, communication, explanation, justification, and reflective self-securing.
2. Art and philosophy exist only as this breakthrough, as a force of surpassing and transgressing the horizon, which punctures the horizon of the possible through to the dimension of the impossible that is the dimension of truth.
3. Truth is not founded by philosophy and art.
4. Truth can only be asserted.
5. Truth cannot be grounded.
6. Truth eventuates when the subject alienates itself from the symbolic order, from its sociocultural integrity as well as phantasms of the imaginary.
7. There is truth at the moment when philosophy and art touch the impossible—pure virtuality, the real, or chaos—by risking a transgression of the horizon.<sup>1</sup>
8. Philosophy and art are forms of realization of truths that do not preexist.
9. It cannot be a matter of finding truths; it is a matter of inventing them, of producing truth.
10. "'Truth' is never there of itself or in itself," and as such decipherable, "but contested and fought for," says Heidegger.<sup>2</sup>
11. Such a truth, insofar as it is the product of a contesting, struggling subject of assertion, is therefore not relative in the simple sense of the word.
12. Philosophy and art assert truth (art asserts truth by asserting a form) by withdrawing from the relativism of the truth of facts and the regime of proof and argumentative assurance.<sup>3</sup>
13. Philosophy and art do not assert any facts.
14. They constitute truths that corrupt the order of facts.
15. The locus of truth cannot be found within the universe of facts. That is the utopianism of truth, that it is as such deranged, somewhere else, that it bursts the register of facts, that it insists on another place not on the map of this topology.
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1 On the “identification of truth with the real,” see Alenka Zupancic, *The Shortest Shadow: Nietzsche's Philosophy of the Two* (Cambridge, Mass.: MIT Press, 2003), 92.

2 Martin Heidegger, *Parmenides*, *Gesamtausgabe*, vol. 54 (Frankfurt am Main: V. Klostermann, 1992), 25.

3 “Relativism, no matter how progressive its bearing, has at all times been linked with moments of reaction, beginning with the sophists’ availability to the more powerful interests” (Adorno, *Negative Dialectics*, trans. W. B. Ashton (New York: Seabury Press, 1973), 37).