

**57th Lecture at the Gramsci Monument, The Bronx, NYC: 26th August 2013**  
**ONE STEP BEYOND**  
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1. Can there be an equality of subjects who can rely on nothing but the absence of substantial guarantees?
2. What would this community of equals be?
3. Would it not be at first the community of those who participate in the incommensurable?
4. In the incommensurable which is another name of this absence or groundlessness over which the subject is held in its irreducible singularity that differentiates it from every co-subject.
5. The subject includes this ontological hovering.
6. To think the concept of equality, to give it a meaning that reaches beyond the status of a normative axiom requires short-circuiting it with the category of the subject, with the subject as the bearer of its incommensurability, likewise its primordial release from transcendent imperatives, but its emancipation also from *contexts* in which it is assumed too quickly, and too comfortably that they completely dominate the subject.
7. Neither does the subject read itself off its past, off its status as product, nor does it decipher itself as the effects of an anonymous texture which is in this sense already transcendent.
8. The subject includes this infinitesimal reaching beyond itself as the object of hetero-affects.
9. The concept of equality must therefore be opened up to this excess which transfers the subject to its inequality with itself as well as with the other.
10. There is equality here only on the ground of factual as well as ontological inequality, in the dimension of elementary asymmetry.
11. Equality is the assertion which no thinking that conceives of itself as emancipative can do without, for the concept of equality denotes the heart of self-rising of a subject that begins to demarcate itself from itself as an object of alien decisions — not by negating its factual object status to succumb to the temptation of idealism, but by taking away the ground from underneath the necessity of such a negation, for there is no contradiction in being an object *and* a subject in one.
12. Kant's cleaving of the human subject into the dimensions of receptivity and spontaneity, which Heidegger's determination of Dasein as *cast casting* follows, already brings together the object dimension with the subject dimension, or, translated into older categories, the subject's finitude with its infinitude.
13. The idea of equality (supposing it is an idea) has its room for play precisely in this crevice between finitude and infinitude.
14. It can be assimilated neither to the order of objective facts and the laws controlling them, nor to the sphere of absolute autonomy.
15. Above all, it does not stand in any contradiction to the subject's inequality with itself because it arises from this cleft that distances the subject originally, i.e. by definition, from itself. Distance or difference from the self is the horizon of equality that does not misconceive itself as being equal or making equal.

16. Against the horizon of equality, the subject identifies itself with the incommensurable that prevents any valid self-enclosure in any kind of positive model of egoity because the incommensurable is nothing other than the impossibility of such a self-enclosure.
17. In contact with this impossibility, the subject experiences equality as a demand which correlates with factual inequality, the inequality that affects already its *self* and its *ego*.
18. The question concerning equality touches the phantasm of the ego that can be described as the cardinal fantasy of Western metaphysics.
19. This fantasy includes a demand on the subject that it be a unity with itself, a unity that resists the possibility and the danger of an ultimate scattering and non-equality with itself.
20. Equality in the sense of self-equality has this meaning: to build up a resistance against the dispersive self-loss of the subject in the sphere of the non-subjective that is the domain of matter, of objects, of history and also of becoming in its trans-horizontality.