

72nd Lecture at the Gramsci Monument, The Bronx, NYC: 10th September 2013
LOVE AS AN ACT OF RESISTANCE
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1. How to think love in the horizon of immanence, under the conditions of a world without a beyond and a thought which condemns both a physical esotericism and fatalism, only to situate them beyond realism and idealism?¹
2. Love allows to think a truth which proves this alternative to be a pseudo-alternative.
3. Neither the romantic narrative, nor its disenchantment in the postromantic sequence of a love identifying as a phantasm hit its aporetic core, which identifies them as lived difference.
4. With Alain Badiou, love can be thought as „encounter and thinking“, as „asymmetric egalitarian becoming“ or „procedure for a truth of difference“. A difference which points to the aporias of love, to problems without solution, to constitutive antinomies. Instead of being „mystical fusion“ or „astral connection“, love is a „dualistic adventure of body and mind“.²
5. Evidently, there is a relation between truth and love referring to the concept of philosophy: philosophy is the love of truth, as long as truth determines the aporetic core of reality.
6. The philosophical love of truth aims at the inconsistency of the space of consistency which is the universe of established familiarities.
7. The affirmation of what remains untouchable or „off“ belongs to philosophy as much as it belongs to love, if we follow Roland Barthes' dictum according to which „truth“ is what's „off“, beyond the reach of the knowable and meaning.³
8. The truth of love is experienced rather than known: „It is in the deepest part of the lure that the sensation of truth comes to rest.“⁴
9. Love exists solely as a deviation towards something new, for which finding a

name remains the practice of lived love.

10. Apparently, every love demands an adequate nomenclature.
11. If, in love, there is a moment of criticism of ideology, it lies in the necessity to open the rhetoric addressing the other, which is controlled by stereotypes towards a space of a language yet to be invented, which expects as little convention as possible of the singularities of love.
12. As if every love demanded the suspension of the vocabulary used to describe it, like the reinvention of language along this singular constellation of subjects marveling at and communicating their own improbability.
13. As if it were about honoring the miracle of love with the means of a new lexis.
14. As if a creative force belonged to it, which laments the injustice of language to constitute itself as resistance against all possible conventions.
15. As if the union of lovers was an act of resistance.
16. As if, with the decision for this union with this subject, all categories were at stake, which define intersubjectivity, community, collectivity.
17. As if the lovers had to insist on the incommunicability and improbability of their experience.
18. As if the exceptional character belonged to love just like this improbability and incommunicability.

1 Elisabeth Bronfen describes the function of „relief“ of the „narrative of the fatal love“ which, instead of appearing as a product of a decision, appears as an „inescapable necessity“. See Bronfen, *Home in Hollywood: The Imaginary Geography of Cinema*, New York: Columbia University Press 2004, pp. 187.

2 Vgl. Alain Badiou, *The Century*, trans. Alberto Toscano, London: Polity Press, 2007. For the distinction of true, reactive and obscure subject, f.e. love, see: *Second manifeste pour la philosophie*, Paris 2009.

3 Alexander Kluge points out that every "chance for narration" which aims at a (amorous, political, social, etc.) truth, which delimits meaning, "lies beyond the fact" or beyond reality (which means: within reality as something other than reality). Cf. Rainer Stollmann, *Die Entstehung des Schönheitssinns aus dem Eis. Gespräche über Geschichten mit Alexander Kluge*, Berlin 2005, p. 15.

4 Roland Barthes, *A Lover's Discourse. Fragments*, trans. Richard Howard, New York: Hill and Wang, 1978, p. 230