

qualities. On the other hand, I cannot abstract myself from our shared qualities. Hence, I ought to think about myself as a universal individual; I ought to conceive of Others in the same fashion.

## **The Real Transcending Itself (Through Love), Revisited**

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The talk is based on a chapter from my book (*Cut of the Real, Subjectivity in Poststructuralist Philosophy*, Columbia University Press 2014/2018) which first discusses the thought of Alain Badiou and François Laruelle, both of whom shared the aspiration for radicalism in method, routed in a form of realism. It then espouses the non-philosophical line of thinking in correlation with the real and considers the possibility of conceiving of a love of the other's radical solitude (that is to say, of the real) and in correlation with the real. It further argues that every thought is immanently universalistic since the pretension to universality is constitutively inbuilt in the desire of thought. This pretension is unavoidable, as is the naïve or prelingual compulsion in every thinking endeavor to attain "the most accurate truth," "the most truthful truth" of an event or of the world. This naïve compulsion is what gives birth to thought, and it is certainly prior to any self-reflection, to any autoreferential self-correctives of the thinking process that introduce criticality and political responsibility into itself. The entire topic is revisited through the lens of non-philosophical (as in Laruelle's non-philosophy and Marx's critique of philosophy in *German Ideology*) Marxism.