

EVENT and its Mediation

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ABSTRACTS

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CONTENTS

Introduction.....	8
Keynote speaker	
<i>Romano, Claude: The Event – A Retrospective Look and a Path toward New Problems</i>	<i>9</i>
Plenary speakers	
<i>Chiurazzi, Geateno: Event and Asymmetry</i>	<i>10</i>
<i>van der Heiden, Gert-Jan: Event, Contingency, and Witnessing</i>	<i>12</i>
<i>Raffoul, François: Thinking the Event</i>	<i>14</i>
<i>Vallega-Neu, Daniela: The Singularity of the Event and the Singularity of Things in Heidegger’s Later Thought.....</i>	<i>16</i>
Speakers	
<i>Akin, Zanan: Indifference and Event. Heidegger, Badiou, and the Crisis of Historical Time</i>	<i>18</i>
<i>Angerer, Simon: Delivered World. The Ontological Transformation of the Event in Günther Anders’ Critique of Television.....</i>	<i>20</i>
<i>Arnswald, Ulrich: “Death is not an event in life. Death is not lived through.” (TLP 6.4311) — Death as an Event and as the Boundary of the World in the Philosophy of Ludwig Wittgenstein.....</i>	<i>21</i>
<i>Barry, Daniel: Sign of the Times: Alain Badiou’s Concept of Temporality ...</i>	<i>22</i>
<i>Bartolini, Elena: From Mediation to Silence. Heidegger’s Shift from Logos to Ereignis.....</i>	<i>23</i>
<i>Dudás, Ádám: You Are Bugs! A Media-Theoretical Reading of Liu Cixin’s Three-Body Trilogy</i>	<i>24</i>
<i>Erzetič, Manca: The Event in Testimony</i>	<i>25</i>

<i>Fekete, Róbert</i> : The “Cybernetic Event” – Remarks on the Notion of Technosymbiosis.....	26
<i>Filiz, Kadir</i> : Rethinking Phenomenological Reason in Light of the Event.....	27
<i>Grzywacz, Robert</i> : Reading as an Affective and Discursive Event: Its Contribution to the Re/Configuration of Human Identity.....	28
<i>Halász, Hajnalka</i> : Preparing for an Impossible Event: Linguistic Performativity and the Poetic Addresses of the Absolute Other.....	29
<i>Heidl, Sára Eszter</i> : Four Dimensions of Experience. Case Studies from Hungarian Festivals.....	30
<i>Heiman, Marc</i> : AI and the Event: Hard Limitations?.....	31
<i>Holzer, Elie</i> : Wounded Hermeneutics and the Event of Spiritual Pedagogy: Teaching Hasidic Texts in the Wake of Ontological Rupture.	32
<i>Hu, Jiangfeng</i> : The Paradox of Meaning Generation and the Eventuality of AI Literature: A Case Study of Mao Ni’s Science Fiction.....	33
<i>Hu, Yuewen</i> : Extensionalist Ontology and Event Individuation: Based on Quine’s Logical Reconstruction of the Theory of River.....	35
<i>Illyés, Zalán György</i> : Between <i>Tyche</i> and <i>Eros</i> : Giorgio Agamben’s Critique of the Event.....	36
<i>Islamova, Alla Karimovna</i> : The Synergic Mediality of the Narrative Text and Philosophical Metatext in the Novels by William Golding.....	37
<i>Jani, Anna</i> : Mediality, World Experience, and Reflection in Eugen Fink.....	38
<i>Kubalík, Štěpán</i> : Aesthetic Nature of Metaphor Appreciation.....	39
<i>Londono, Juan Guillermo</i> : Event and Tension in Bergson’s Philosophy.....	40
<i>Lőrincz, Csongor</i> : Breathing as Event in Poetry.....	41
<i>Lurcz, Zsuzsanna</i> : Middle Voice and Mediality – Philosophical Possibilities and Linguistic Constraints?	42
<i>Makai, Péter</i> : Responsibility and Event.....	43
<i>Marexiano, Mattia</i> : Seeing the Event: Irruption or Attention? Between Derrida, Malabou, and Stiegler.....	44
<i>Mazzocca, Marco</i> : Events and Legal Talk. A Pragmatic Reclassification.....	45

<i>Negi, Amisha</i> : Forest of Dissolution: Medial Selfhood and Sacred Survival in <i>Kantara</i>	46
<i>Nyíró, Miklós</i> : On “Medial” (Middle Voiced) Existence.....	47
<i>Orsholits, Gorica</i> : Event and its Correlation with Truth and Subject in Badiou’s Thought.....	48
<i>Palamara, Lorenzo</i> : On Temporal Difference. Levinas’ Description of the Event as the Deepest Sense of Time	49
<i>Patsch, Ferenc</i> : The ‘Event’ in Italian Catholic Theology. The Reception of a Heideggerian Concept?.....	50
<i>Pirkatina, Lasma</i> : Typology of Events	51
<i>Pompeo, Lorenzo</i> : Event, Sacramental Mediation, and New Aeon in Erik Peterson’s Commentary on St. Paul’s <i>Epistle to the Romans</i>	52
<i>Prosdocimo, Marlene</i> : The Event of the Holy: On the Essence-to-Come of the Immediate	53
<i>Prunotto, Pietro</i> : Heidegger and Stiegler: Toward a Technical Ontology of the Event.....	54
<i>Reihs, Charlotte</i> : Haunted Media: Mobilising Radio during the Interwar Period	55
<i>Royles, Joshua</i> : Tumultuous Univocity: Badiou’s Misreading of Being and the Event in Deleuze.....	56
<i>Schmal, Dávid Flórián</i> : The Concepts of Event and Novelty in the Philosophy of Merleau-Ponty	57
<i>Schmidt, László</i> : Philosophical and Legal Aspects of Events and Causality.....	58
<i>Ševčík, Miloš</i> : The “Liveliness” of the Dramatic Performance and the Event Atmosphere	59
<i>Sipos, Andrea</i> : The Event and the Problem of Time-consciousness.....	60
<i>Sowa, Wojciech</i> : From Proto-Indo-European to Ancient Greek: Reconstructing Mediated Events through Voice	61
<i>Susza, Laura</i> : Ritual or Strategy? An Event-Based Examination of the Religious Dimensions in Native Canadian Hunting Practices.....	62
<i>Sverdlikov, Anton</i> : Phenomenological Realism of Events	64

<i>Tegos, Michalis</i> : ‘Of the event ontology can say nothing’: Badiou’s Concept of the Event.....	65
<i>Tóth, Attila Ákos</i> : Moral Identity as Event and Rupture.....	66
<i>Ullmann, Tamás</i> : Complexity, Emergence, Autopoiesis	67
<i>Vassányi, Miklós</i> : The Early Greco-Syrian Church on Parallel Events in the Liturgic Order and in the Celestial Realm: The Parallel Cases of Theodore of Mopsuestia (cca. 350–cca. 428) and Pseudo-Denys the Areopagite (floruit cca 500)	68
<i>Vincken, Simon</i> : “Thinking the Impossible”: The Event as a Post-Heideggerian Divide in French Philosophy	69
<i>Wong, Yuk-Jin Bobo</i> : Barthes’s Writer: <i>l’homme structural</i> and the Middle Voice	70
<i>Wu, Fang</i> : From Mount to Mourning: The Religious Symbolism of Horses in Early China	71
<i>Wu, Huimin</i> : The Meta-Event and Ontological Ekstasis: The Generative Logic of Divine Decision in Schelling’s Philosophy ...	72
<i>Yongxu, Li</i> : Perpetual Peace as Event: Why Levinas was not a Pacifist from Derrida’s Perspective.....	74
<i>Zhang, Xiaoyue</i> : Cthulhu’s Resurgence as an Event: Mediation and Performativity in Chinese Web Novels	75

INTRODUCTION

After thousands of years of neglecting the notion of the “event” in Western philosophy, a certain conjuncture of so-called “continental event-philosophies” occurred over the past seven decades or so, a conjuncture that can be traced back largely to Bergson, Nietzsche, and especially Heidegger. In the analytic philosophical tradition, on the other hand, the concept of “event” came to the fore from the 1970s onwards, within the frames of the so-called “metaphysical turn” of analytic philosophy. Since this concept also plays a significant role in many other disciplines, the Organizing Committee envisioned an interdisciplinary conference – inviting international scholars working on the fields of philosophy, philology, religious studies, literary theory, cultural theory, and other related areas – that is to explore different aspects and the very significance of the concept of the “event”, to better understand the place and role events occupy in reality, their transformative effects, also the numerous ways in which events are mediated, and to rethink those philosophies and the approaches of related disciplines, from various systematic and historical perspectives, which aim to delineate and conceptualize them. The Committee has invited keynote and plenary speakers who are among the most prominent contemporary figures in the field. The call was well received by the scholars, and after all, the conference accommodates around sixty presentations to be delivered by participants coming from all over the world, including Austria, Canada, China, Czech Republic, France, Germany, Greece, Hungary, India, Israel, Italy, the Netherlands, Poland, Russia, Slovakia, Slovenia, Switzerland, Turkey, the United Kingdom, and the USA. In this booklet, the reader will find a concise summary of these sixty or so lectures.

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KEYNOTE SPEAKER

ROMANO, CLAUDE

(Université Paris-Sorbonne, France / Australian Catholic University, Australia)

Claude Romano teaches at the Sorbonne and the Australian Catholic University. He is the author of numerous books in Phenomenology, Hermeneutics and contemporary philosophy, translated in more than ten languages. Among the latest: *Être soi-même: une autre histoire de la philosophie* (Gallimard, 2019), *L'Identité humaine en dialogue* (Editions du Seuil, 2022), *La Révolution de l'authenticité à l'âge du romantisme* (Mimesis, 2023). For more information about the speaker, click [here](#).

The Event: A Retrospective Look and a Path toward New Problems

In this presentation, I will attempt to specify the reasons that led me to take the event as a leading thread for a new approach in philosophical anthropology and the limits of such undertaking. I will also try to articulate the reasons that led me to broaden my approach since then and the new questionings that emerged.

PLENARY SPEAKERS

CHIURAZZI, GAETANO

(University of Turin, Italy / Collège International de Philosophie, Paris, France)

Gaetano Chiurazzi is Full Professor of Philosophy at the University of Torino (Italy) and Director of Project at the Collège International de Philosophie (Paris). He studied and worked as research fellow in the Universities of Torino, Berlin, Heidelberg, Paris, Oxford, Warsaw, and Freiburg i.B. His interests are especially focused in ontology, metaphysics, theory of judgment, philosophy of translation, the relation between nature and culture, philosophy of technology and information, with a particular focus on Ancient Greek Philosophy, Classic German Philosophy, and Contemporary French Philosophy.

He is the author of many publications in several languages and his books are translated into English, French, German, Spanish, Portuguese, and Serbian. His main volumes include: *Scrittura e tecnica. Derrida e la metafisica* (1992), *Hegel, Heidegger e la grammatica dell'essere* (1996), *Teorie del giudizio* (2005; Spanish tr.: *Teorías del juicio*, 2008), *Modalità ed esistenza* (2001; German tr.: *Modalität und Existenz*, 2006), *L'esperienza della verità* (2011; Serbian tr.: *Iskustvo istine*, 2016; English tr.: *The Experience of Truth*, 2017; Portuguese tr.: *A experiência da verdade*, 2019), *Dynamis. Ontologia dell'incommensurabile* (2017; English and Spanish, 2021), *Détours de Derrida* (2020), *Seconda natura. Da Lascaux al digitale* (2021). Editor in chief: *Tropos. Rivista di ermeneutica e critica filosofica*. For more information about the speaker, click [here](#).

Event and Asymmetry

Keywords: event, asymmetry, possibility, contingency, metaphysics

The concept of the event, which has assumed a central position in much contemporary philosophical discourse, contains within itself a constellation of themes that call into question the traditional framework of metaphysics as it has been conceived since its inception. As a science of what is eternal and immutable — of what remains always the same — metaphysics has consistently marginalized the event, regarding it as accidental and thus, in Aristotle's terms, as falling outside the domain of science.

Here, the event is associated with the concept of asymmetry, understood as the manifestation of an original difference without which nothing at all could appear. Beyond the emphasis that contemporary philosophy has placed on this notion, the event is in fact something completely commonplace and omnipresent, occurring in every moment. No becoming, no transformation would be possible without some form of asymmetry.

Beginning with selected elements of Platonic and Aristotelian thought — particularly those that can in some way illuminate the relation between asymmetron and dynamis in the articulation of a modal ontology in antiquity, that is, an ontology capable of accounting for change and becoming — this paper aims to develop the connection between event and asymmetry by advancing three central theses:

1. the event arises from an asymmetry (*modal asymmetry*);
2. the event generates an asymmetry (*ontological asymmetry*);
3. the event is a sign of an asymmetry (*cognitive asymmetry*).

The objective is to foreground, through the concept of the event — and in contrast to the metaphysical tradition as well as to much of contemporary physics — not the concept of symmetry (understood as invariance and resistance to change), but rather the concept of asymmetry, conceived as a rupture of symmetry that makes transformation possible.

VAN DER HEIDEN, GERT-JAN

(Radboud University in Nijmegen, the Netherlands)

Gert-Jan van der Heiden studied Philosophy and Mathematics at the University of Groningen. He obtained a PhD in Mathematics from the University of Groningen (2003) and a PhD in Philosophy from Radboud University, Nijmegen (2008). He is Full Professor of Metaphysics at the Faculty of Philosophy, Theology and Religious Studies at Radboud University since 2013. His main research interests are phenomenology, hermeneutics and contemporary continental philosophy in a broader sense. He is the author of the volumes: *The Truth (and Untruth) of Language: Heidegger, Ricoeur, and Derrida on Disclosure and Displacement* (2010), *Ontology after Ontotheology: Plurality, Event, and Contingency in Contemporary Philosophy* (2014), *The Voice of Misery: A Continental Philosophy of Testimony* (2020), *Saint Paul and Contemporary European Philosophy: The Outcast and the Spirit* (2023). He has co-edited: *Phenomenological Perspectives on Plurality* (2015), *The Gadamerian Mind* (2022). For more information about the speaker, click [here](#).

Event, Contingency, and Witnessing

Keywords: event, contingency, witnessing, testimony

In its most elementary form, the present-day question of the event is concerned with an intensified experience of the surprise, bewilderment, perplexity or wonder that traditionally is seen as the beginning, *archē*, of philosophy, and that arises in the human encounter with what is or what happens. Whatever we may think, conceive of, or imagine, reality has, as Hannah Arendt put it, ‘the disconcerting habit of confronting us with the unexpected, for which we were not prepared’. If indeed the event concerns the unexpected, the unthought, or the unheard-of, we might argue that the event is the present-day guise of contingency — not simply in the sense of that which may also be different or otherwise, but also in the sense

of a reality that has lost its obviousness, *Selbstverständlichkeit*. While at first sight, this seems to lead to a tension or opposition between thinking and being, between our conceptions with which we understand and that which actually is or happens, and which is beyond such a conceptual grasp, it is my aim to show how the experience of the event as the experience of contingency requires us to reconfigure the human capacity to think. Rather than being a form of pure spontaneity, the human capacity to think is marked by a profound passivity and receptivity, which I will thematize under the heading of ‘witnessing’. To witness means on the one hand — ‘passively’ — to witness the real, the unexpected, or the event and on the other hand — ‘actively’ — to bear witness to the event one has encountered as witness; to bear witness is never to grasp conceptually, but it is a form of understanding and interpreting the event.

RAFFOUL, FRANÇOIS

(Louisiana State University, United States)

François Raffoul is Professor Emeritus of Philosophy and French Studies as well as former Chair of the department of Philosophy and Religious Studies at Louisiana State University. An *ancien élève* of the École Normale Supérieure of St Cloud/Fontenay, agrégé de philosophie, he holds a Doctorate in Philosophy from the École des Hautes Études en Sciences Sociales (Jacques Derrida, advisor).

His books: *Heidegger and the Subject* (Prometheus Books, 1999), *A Chaque fois Mien* (Galilée, Paris, 2004), *The Origins of Responsibility* (Indiana University Press, 2010), *Thinking the Event* (Indiana Uni. Press, 2010). Co-editor of several volumes: *Disseminating Lacan* (1996), *Heidegger and Practical Philosophy* (2002), *Rethinking Facticity* (2008), *French Interpretations of Heidegger* (2008), *The Bloomsbury Companion to Heidegger* (Bloomsbury, 2013, 2016). Co-translated several French philosophers: Dominique Janicaud: *Heidegger in France* (Indiana Uni. Press, 2015), Jacques Derrida (“*Ulysses Gramophone: Hear Say Yes in Joyce*”, in *Derrida and Joyce: Texts and Contexts*, SUNY Press, 2013), Jean-Luc Nancy (*The Title of the Letter: a Reading of Lacan*, 1992; *The Gravity of Thought*, 1998; *The Creation of the World or Globalization*, 2007; and *Identity*, 2014). Co-editor of the book series: “Contemporary French Thought” with SUNY Press. For more information about the speaker, click [here](#).

Thinking the Event

Keywords: surprise, inappropriate, impersonality, letting, hospitality

I will attempt to identify several features of the event, in the project of “thinking the Event”. My ambition is to engage a philosophical inquiry into what constitutes an event as an event, its very eventfulness: not *what* happens, not *why* it happens, but *that* it happens, and what “happening” means. By the expression of “thinking

the event”, I do not mean the appropriation by thought of the event, under the authority of the principle of reason. “Thinking the event” means instead to give thought to its very *eventfulness*, its sheer happening, which I will suggest necessarily exceeds both reason and subjectivity. No longer placed under the authority of the principle of sufficient reason, the event must be rethought as the incalculable and unpredictable arrival of what will always remain other — and thus inappropriate — for the one to whom it happens. Following Hannah Arendt, I will argue that event and thought are heterogeneous, that the event happens outside of thought, forever inappropriate for it. This is why, as Derrida wrote, events (even “happy” events) are always traumatic, as they come from without and disrupt our subjectivity. Ultimately, it is a matter of being hospitable to the unpredictable and incalculable coming of the event, of letting it happen as it happens. As Derrida put it, “Whatever happens, happens, whoever comes, comes (*ce qui arrive arrive*), and that, in the end, is the only event worthy of this name”. I will delineate in closing this ethics of the event, which must be approached as an ethics of hospitality.

VALLEGA-NEU, DANIELA

(University of Oregon, United States)

Daniela Vallega-Neu earned her PhD at the Albert-Ludwigs-Universität Freiburg in 1995 and is currently Professor at the University of Oregon. Main research interests include Heidegger (especially the non-public writings) and ontology related to the questions of body and time.

Her books: *Die Notwendigkeit der Gründung im Zeitalter der Dekonstruktion. Zur Gründung in Heideggers 'Beiträgen zur Philosophie'; unter Hinzuziehung der Derridaschen Dekonstruktion* (1997), *The Bodily Dimension in Thinking* (2005), *Heidegger's Contributions to Philosophy: An Introduction* (2003), *Heidegger's Poietic Writings* (2018). Co-translator of Heidegger's *Contributions to Philosophy (Of the Event)* (2012). Editor of *Research in Phenomenology*. For more information about the speaker, click [here](#).

The Singularity of the Event and the Singularity of Things in Heidegger's Later Thought

Keywords: event, Heidegger, singularity, things

After introducing Heidegger's thinking of the event in his being-historical writings of the late 1930s and early 40s (from *Contributions to Philosophy* to *The Event*), the paper focuses on the notion of the singularity (*Einzigkeit*) of the event. For Heidegger the event is the disclosive and historical happening of the truth of being. Such disclosive happening occurs always singularly in relation to human being and with words, things, or deeds, i.e. with what comes to be in the event; with beings (*Seiendes*). Being always happens with beings but is not simply the truth of these beings. Heidegger's notion of the singularity of the event resists pluralization as it is always thought from within its singular happening. The paper argues that this is the case also in the later essays "Building, Dwelling, Thinking", and "The Thing", in which Heidegger appears

to focus on the singularity of particular things (a bridge, a jug). In these essays what is singular is not the thing, but the event as the disclosive happening of truth in a world. It appears, then, that the singularity of things escapes Heidegger's thinking. The paper ends with exploring how one could think, then, with and beyond Heidegger, the singularity of things.

SPEAKERS

AKIN, ZANAN

(Masaryk University in Brno, Czech Republic)

Indifference and Event. Heidegger, Badiou, and the Crisis of Historical Time

Keywords: indifference, indiscernibility, temporality, future anterior, presentism

Is there a link between Badiou's "événement" and Heidegger's "Ereignis", or between event conceived as "à-venir" and event conceived as "er-äugen"?

This paper provides a positive response to this question. I argue that both thinkers conceive of event as a "rupture with indifference" and I unfold temporal implications of this conception.

Badiou and Heidegger agree that modernity is characterized by a general indifference: The equal validity of all beings as representations renders all difference indifferent. For Heidegger, then, event is a dislocation — a loss of indifference that clears Being's concealedness and restores difference, which he attributes to the poet's poetry or the thinker's thinking, in which "each and every thing [...] completely loses its indifference and familiarity". While Badiou shares the motif of dislocation, he stresses that dislocation does not consist of restoring "difference", but rather of a true indifference — a complete withdrawal from the differentiation between difference and indifference.

The conception of event as a break with indifference emerges in response to the crisis of historical time — that is, the primacy of the "historiographical" [historisch] and its constructivists impacts stiffening the indifference of any happening. This leads both Heidegger and Badiou to emphasize the "historical" [geschichtlich], which withdraws from any constructability.

Regarding this crisis, the French historian François Hartog presents us with a challenge today. He claims a new stage in the "crisis of historical time", which

he coins with the term “presentism”. According to Hartog, the overemphasis on the uniqueness of “historical” time has caused such a primacy of the present that it extends in both directions of past and future projections. Consequently, the production of historical time is suspended altogether. What remains is a mere present characterized by “the tyranny of the instant and the treadmill of an unending now”. In light of this diagnosis, a crucial question arises: How would Heidegger’s and Badiou’s conceptions of event relate to “presentism”: as an antidote or its silent but sublime instrument?

ANGERER, SIMON

(University of Vienna, Austria)

Delivered World. The Ontological Transformation of the Event in Günther Anders' Critique of Television

Keywords: Günther Anders, media-event, television, 1950s, ontology

Being one of the earliest theorists of television, Günther Anders postulated a so-called “co-substantiality” of man, technology and media almost ten years before Marshall McLuhan. According to Anders television has remodeled the human’s way of being (*Seinsweise*) and established new modes of experience, unfolding far-reaching consequences for the degrees of reality of different spheres of being. These effects result from the characteristics of broadcast TV images, which are simultaneously present and absent and can therefore be described as phantoms. Hence, they are characterized by a peculiar “ontological ambiguity”, which also concerns the metaphysical, ontological, phenomenological, and socio-critical dimensions of the event. In Anders’ reasoning television as a media technology plays a key role in the transformation of the living environment (*Lebenswelt*) and the formation of a cultural environment that he labels as a “post-ideologisches Schlaraffenland” (post-ideological land of milk and honey), an argument that is quite prophetic considering further media-historical developments. When Anders argues that events only become socially significant in their form of reproduction, this points to a change in the dynamics of the cultural-technical production and distribution of events that is worth investigating. Furthermore, this change points to an equally worth investigating coupling of a certain mediality with the criterion of eventfulness, whereby conventional or pre-coded forms of being of the event are displaced. This is because the matrix performance (*Matrizenleistung*) of broadcast events has comprehensive anthropological consequences. The planned contribution is intended to shed light on the formation of Anders’ concept of the event in its relation to the concept of *media-events* in its media-historical and philosophical contexts. Besides similarities and differences with other media-theories and technique-philosophies the genealogical lines of Anders’ conceptual arsenal extend into the continental philosophical preoccupation with the category of the event.

ARNSWALD, ULRICH

(University of Innsbruck, Austria / University of Kaiserslautern-Landau, Germany)

**“Death is not an event in life. Death is not lived through.” (TLP 6.4311) —
Death as an Event and as the Boundary of the World in the Philosophy of
Ludwig Wittgenstein**

Keywords: Ludwig Wittgenstein, death, event, life, boundary

Ludwig Wittgenstein, one of the greatest philosophers of the 20th century, is an intellectual giant whose work is not only proving enduring but is even more flourishing today than during his lifetime. Only one of his works was published during his lifetime, but it made him a legend in the world of philosophy: the *Tractatus Logico-Philosophicus*.

One sentence in the *Tractatus* that urgently requires interpretation is 6.4311, in which he asserts: “Death is not an event in life. Death is not lived through.” This sentence is surrounded by other sentences that allow for an analysis of what Wittgenstein refers to as “an event in life” on the one hand and “the experience of death” on the other.

Wittgenstein’s thesis that “death is not an event in life” has far-reaching consequences: if death is not an event in life, then it does not belong to the world. Although death is neither part of the world nor an event in life, it forms a boundary for the living and their experience. With death, temporality ends, which also points to this boundary.

The philosopher does not assign any value to death. Death is neither positive nor negative, but simply a neutral event. Life only acquires meaning through death. In view of the reality of death, ethical questions are also considered, because every person must die as a human being and face death itself.

With death, not only life ends, but also the world. The world ceases to exist because the subject ceases to live. Thus, the precondition for the world is no longer given. The existence of the subject ends. Wittgenstein reveals himself to be a transcendental idealist, since the transcendental subject does not belong to the world but is a condition of the world that ends with the death of the subject.

BARRY, DANIEL

(University of Dundee, United Kingdom)

Sign of the Times: Alain Badiou's Concept of Temporality

Keywords: Badiou, organisation, subject, time, event

For Alain Badiou, the Event is a reopening of History. The wording of this phrase is very precise. It does not read as “the Event is History”. Rather, “Event” signifies the reopening of the possibility of History. The Event, in other words, is the condition of possibility of any constitution of historical time. This does not mean that a certain political revolt (for example) is in and of itself a novel form of politics. Instead, the historical character of an Event is founded – not on its spontaneity – but on the political *Organisation* which follows from it. This Organisation is what prescribes a change in the world. This is what Badiou terms a *Subject* – situated at the conjuncture between the old and the new. Accordingly, this lecture will show that qua political Subject, the Organisation (or *party* in the vocabulary of the early Badiou), is what functions as a crossroads between an Event and the new possibility it prescribes; between the world and a change of the world. The question therefore becomes: ‘How is it possible to faithful to a change of the world *within* the world itself’? – especially if this new world has not-yet seen the light of day?

Against this background, this lecture will show that by being situated at this impossible juncture, the Subject (or Organisation) produces the invention of *Time*. A time which unfolds itself in its own commencement. It is a time outside of time – one which is irreducible to the time as prescribed by the anterior world. Events thus do not happen *in* time but produces the possibility of its construction.

BARTOLINI, ELENA

(University of Milano-Bicocca / Catholic University of Milan, Italy)

From Mediation to Silence. Heidegger's Shift from *Logos* to *Ereignis*

Keywords: being, Ereignis, logos, language, silence

In the 1930s and 1940s, Heidegger underwent a significant philosophical transformation that altered his conception of being, language, and their interrelation. This shift, a move from a focus on *logos* to an engagement with *Ereignis*, marks a decisive turn in Heidegger's thought. Central to this evolution is the reflection on what could be called the *mediatory* role of both *logos* and being: *logos* is understood as a primordial gathering force through which being reveals itself, embodying a conduit between human understanding and the world — this mediation points to an enigmatic relationship between thought, speech, and being itself.

As Heidegger begins to critique the metaphysical tradition that reduces being to a mere object of reason, he highlights the silence or the impossibility of saying the being. Such a silence is an essential moment in the revealing of being itself, a space where language reaches its confines and a fundamental relation to being can emerge.

The transition toward *Ereignis* represents a crucial phase within Heidegger's philosophical commitment. *Ereignis* is a radical occurrence where being and thought are bound together in a way that overcomes human-centered interpretation — it concerns the mutual event of the *unconcealment* of being and the self-revelation of thought. The barred term being (*Sein*) in Heidegger's later writings underscores this break, signalling its inaccessibility through ordinary linguistic structures. This account also explains Heidegger's increasing interest in a less structured and more poetic way of writing. Particularly *Contributions to Philosophy* and *On the Way to Language* have been pivotal in rethinking the notion of language as a site where being is neither represented nor contained but allowed to emerge in its own mystery.

With my proposal I will present the passage that occurs in Heidegger's later works on this topic, trying also to deduce some consequences for the current philosophical debate.

DUDÁS, ÁDÁM

(University of Szeged, Hungary)

You Are Bugs! A Media-Theoretical Reading of Liu Cixin's Three-Body Trilogy

Keywords: dataism, big-data, dark forest, science-fiction, dystopia

Although Liu Cixin has repeatedly emphasized that his *Three-Body Trilogy* — *The Three-Body Problem* (2006), *The Dark Forest* (2008), and *Death's End* (2010) — is driven by a passion for science and hard sci-fi conventions, many interpretations read the work as an allegory of contemporary crises. Beyond ecological and ecofeminist approaches, critics have accused the trilogy of promoting technofascism or misogyny. Indeed, while the narrative is based on the premise of scientific advancement, it presents a dystopian vision of human nature and civilization. Through the portrayal of the alien Trisolarans, Liu exposes the violence, competition, and fragility of humanity. Civilizations rise and collapse in a cosmic-scale social Darwinism, where survival depends not only on technological might but also on deterrence and image construction. Notably, the trilogy diverges from classic invasion narratives: the alien invasion never happens. Instead, communication occurs via sophons — subatomic quantum computers — rendering contact indirect, abstract, and fundamentally mediated. This paper analyzes the trilogy through the lens of media theory, asking how societies respond to events that are not directly experienced but instead mediated by technology. It explores the trilogy's portrayal of surveillance, big data, and strategic visibility, while also interpreting its simulated worlds as metaphors for digital platforms. The *Three-Body* game and Trisolaran communication act as allegories for contemporary media ecologies, social media bubbles, and algorithmic alienation. The paper suggests that Liu's *dark forest theory*, often framed as a grim answer to the Fermi paradox, can also be read as a metaphor for online existence, where every signal exposes vulnerability. In this light, the trilogy becomes not just a vision of interstellar politics and human survival, but a reflection on how digital media reshape perception, identity, and reality itself.

ERZETIČ, MANCA

(Institute Nova Revija for the Humanities in Ljubljana / New University in Ljubljana)

The Event in Testimony

Keywords: hermeneutics of testimony, attestation, being-witness, communication, event

My paper addresses the hermeneutical relevance of the concept of event in the framework of the study of testimonial literature. First, I provide a general characterisation of the event within the existential structure of *testimonia*lity. The event of “being a witness to something” does concern not only the *testifier as a subject of testimony*, but also essentially co-cludes the structural moment of being-witness itself, as well as the *possibility of attestation*, that it of communicating one’s testimony to someone else. In the testimonial literature, we often encounter the circumstance that these three dimensions of the event in testimony are often mutually exclusive, which can lead to a “trauma of witnessing”.

In the second part of the lecture, I will discuss these aspects of the “event in testimony” by examining the case of an important 20th century witness, the well-known Slovenian writer Boris Pahor (1913–1922; https://en.wikipedia.org/wiki/Boris_Pahor), who in his youth witnessed the event of the fascist burning of the Slovene National Home in Trieste in 1920. In his acclaimed works such as *Necropolis* (1961), translated into many languages and, even earlier, *The Fire in the Harbor* (1957) Pahor described how this event affected his soul more than his later suffering in a concentration camp, foreshadowing the cruel circumstances that humanity witnessed in the 20th century. This raises the question of how the event-witnessing occurs, and how the witness, in bearing witness to the event, pursues the historical horizon? The event *announces* it, and the witness has to *pronounce* it, which required Boris Pahor — and not only him — to embark on long path as a writer and as a person.

FEKETE, RÓBERT

(Eötvös Lóránd University Budapest, Hungary)

The “Cybernetic Event” – Remarks on the Notion of Technosymbiosis

Keywords: technosymbiosis, cybernetics, information, cognitivity, individuation

Current debates on the nature of artificial intelligence, the issues of machinic ecology and biogenetics repeatedly reassert the question of organic life and technics. It would be more accurate to write about the coexistence, interdependency or connectivity between the different life forms and technics. The notion “technosymbiosis” derives from the latest writings of the literary scholar and cybernetic theorist N. Katherine Hayles, and it refers to “cognitive assemblages” or couplings that constitute collectivities of human agency, organic and inorganic environment and computational media via information circuits. The aim of my presentation is twofold. Firstly, I would like to criticize this notion, from the perspective of technology philosophy, for its reductive scope. Secondly, I would like to value this notion – somewhat paradoxically – for its philosophical consequences. A possible intersection between these two lines of thought is cybernetics. Recurring motif of the history of cybernetics from the early Macy-conferences, through the eco-biological turn of the 80s to contemporary cybernetics, is the coextensivity of life and technics. I will argue that Hayles’s concept, by a critique from the side of technology philosophy, sheds light to this hypothesis that we may generously call “cybernetics event”.

FILIZ, KADIR

(Marmara University in Istanbul, Turkey)

Rethinking Phenomenological Reason in Light of the Event

Keywords: event, phenomenology, rationality, phenomenality, Claude Romano

This presentation focuses on the rationality of the event which is largely overlooked in Western philosophy until the 20th century. Historically, events were relegated to a secondary status, often seen as attributes of substances in ontological ontologies. Early phenomenologists like Husserl and Heidegger also considered events as either object-like or non-phenomena, thus excluding them from phenomenological reason.

I will argue that events possess a distinct phenomenality, drawing on Claude Romano's understanding of the event. Unlike traditional views, events suspend causality and open new worlds, rather than occurring within pre-existing possibilities. This world-configuring experience of events necessitates a revised phenomenological approach that moves beyond object-based definitions of phenomenality and transcendental subjectivity. The renovation of phenomenality and subjectivity will lead us to revisit the rationality of events. Events were viewed as failing to properly satisfy "the criterion of rationality" because this criterion was established in terms of the status of objects. Nevertheless, this does not mean that events are without reason or that they are irrational. It simply means that they do not happen in terms of the mode of objects, which has set the rules of rationality for phenomenology, but in terms of their own mode of phenomenality.

The phenomenology of the event suggests rethinking rationality by shifting the focus of phenomenological reason from the structural forms of transcendental subjectivity to the experience of the event, particularly its causality suspension and world-configuring nature. This approach aligns the rationality of events with the logos of the sensible world, paving the way for a new image of reason in phenomenology. My presentation will investigate how the phenomenality of the event shapes this new understanding of reason in phenomenology, contrasting it with Husserl and Heidegger.

GRZYWACZ, ROBERT

(Ignatianum University in Cracow, Poland)

Reading as an Affective and Discursive Event: Its Contribution to the Re/Configuration of Human Identity

Keywords: reading, affective event, discursive event, human identity, reconfiguration

In my presentation, I employ a dual understanding of the notion of the event. The first draws upon the philosophical framework of Marc Richir, within which the concept of the event corresponds to a process of phenomenization occurring within a schematism that functions as a transcendental matrix for individual phenomena. This interpretation grants access to a sphere of fluctuating phenomena correlated with the non-intentional activity of phantasy, which precedes their symbolic institution. This precedence safeguards the inadequacy of these pulsating phenomena (as phenomena only) in relation to their symbolic institution, which would otherwise reduce their shimmering ambiguity to an illusory eidetic core or an ontological simulacrum. According to Richir, the experience of reading literature can exemplify this kind of phenomenization — one that engages with human affective experience.

The second concept of the event I draw on is derived from the thought of Paul Ricoeur and may be characterized as a discursive event, since Ricoeur emphasizes the transcendence of the merely event-referring dimension of discourse in favor of the meaning it conveys. At the same time, in his elaborated theory of reading, Ricoeur describes the process as both active and passive: a wandering point of view on the world opened up by the text; a dynamic synthesis of sentential retentions and protentions; a bidirectional modification of the reader's expectations and memories; a search for meaning and a struggle with its absence; and the breakdown and reconstitution of narrative coherence. Yet Ricoeur's category of the world of the text appears to suggest a certain kind of symbolic and ontological institution, operating at the level of intentionality. At the stage of existential appropriation, the textual proposals are directed toward the imagination (operating intentionally), not toward phantasy (non-intentional).

I intend to examine the anthropological consequences of these views through the lens of selected narratives by Italo Calvino.

HALÁSZ, HAJNALKA

(Independent Scholar)

Preparing for an Impossible Event: Linguistic Performativity and the Poetic Addresses of the Absolute Other

Keywords: performativity of language, Rilke, poetic address to the Other, event and language, singularity of the event

The lecture's first part, grounded in Derrida's late writings, outlines and distinguishes the principal conceptions of linguistic performativity, highlighting differences among Derridean, de Manian, and Austinian notions. The second part demonstrates aspects of linguistic performativity through examples from Rilke's poetry, where poetic address invokes the divine or absolute Other.

Following his so-called "ethical turn", Derrida increasingly focused on intersubjective speech acts and events — such as promise, forgiveness, prayer, and mourning — whose "success" cannot be guaranteed by any convention, law, or authority. These acts must exceed every horizon of expectation, knowledge, or precondition and thus remain fundamentally impossible. Although such an event is marked by radical novelty, absolute singularity, and resistance to formalisation — and therefore by an impossibility of mediation — this does not imply that it is unreadable, that it leaves no linguistic trace, or that preparation for its arrival is impossible. If interpretation is driven by the ethical imperative of unconditional hospitality — the paradoxical "must without must" toward the event's foreignness — then only attentive reading, sensitive to contextual singularity, can allow such linguistic events to occur. Viewed from this perspective, the endless task of interpretation can — though it cannot directly mediate — prepare for these linguistic events, opening space and enabling their occurrence.

Poetic acts of address illuminate the experience of such events because they act without guarantees and, by addressing a "you" conceived as an absolute Other, foreground the linguistic, ethical, and political dimensions of intersubjectivity. Rilke's poetry offers a paradigmatic scene: the advent of God, the divine Other, or a new deity generated by poetry itself — and the preparatory labour attending such an advent — play a central role in his work.

HEIDL, SÁRA ESZTER

(University of Vienna, Austria)

Four Dimensions of Experience. Case Studies from Hungarian Festivals

Keywords: empirical research, sociology of religion, festivals, alternative spirituality

This paper compares three different festival settings in Hungary: a mindfulness festival, a Catholic festival and a metal music festival. It approaches these three settings from a religious studies perspective and argues that the traces of religion at an event can be examined from four dimensions: the symbolic dimension, which contrasts the two opposing views on the material elements of the festivals and examines why participants use or reject material artefacts in order to fulfil the symbolic message of the event; the community dimension, which examines how visitors perceive the presence or absence of community at an event, how they can connect with each other, and what are the reasons for feeling disconnected; and the internal dimension, which examines what internal experiences visitors have during the events studied.

These four dimensions of experience provide a conceptual framework that aims to highlight similarities and differences in religious, ‘spiritual’ and non-religious settings in relation to the festival experience. The findings show that traces of religion can be found in all festivals, regardless of religious affiliation; that religious semantics are used by both believers and non-believers, shaping and transforming their meanings and thus creating a religiously hybridised environment in all cases. They show that certain elements of a festival can become ‘religious’ (religionesque) for the person when they go through this hybridisation and meaning-making process. The four-dimensional model was a successful empirical tool to show these differences and similarities, which can answer broader questions about the role of visitors at the event and in their personal lives, their community-building processes inside and outside the events, and the role of events in identity formation and expression and in Hungarian society.

HEIMAN, MARC

(Hochschule Niederrhein in Krefeld and Mönchengladbach, Germany)

AI and the Event: Hard Limitations?

Keywords: generative AI, language, metaphor, Heidegger, Lacan

This paper explores the concept of the Event through a Heideggerian and Lacanian lens, analyzing contemporary AI technology, specifically transformer-based large language models (LLMs). It argues that transformer architecture simulates language in a way deeply aligned with Heidegger's and Lacan's structural insights, focusing on the relational and associative production of meaning. Heidegger's notion of *Wortmannigfaltigkeit* (word-manifold), language as a web of interconnected terms, is mirrored in LLMs' embedding spaces, where meanings arise through complex word relations. Similarly, Lacan's theory of meaning as a chain of signifiers is echoed in how LLMs adjust associations dynamically based on context.

The paper emphasizes that this resonance is most evident at the architectural level, not merely in model outputs. Transformer models rely on statistical co-occurrence and metaphor-like shifts in lexical relations, functions orchestrated by attention mechanisms, which act like a Lacanian metaphor machine. In this, attention reveals metaphor and individual words, rather than sentences, as the foundational linguistic units, aligning with thinkers like Heidegger and Blumenberg.

While large language models embody aspects of Heidegger's vision of language more accurately than previous technologies, they simultaneously underscore the inherent limitations anticipated by Heidegger and Lacan: a structural impossibility to authentically engage with absence and indeterminacy. Transformer architectures structurally foreclose this symbolic negativity due to their reliance exclusively on positive associations, instantiating a general problem of computation, thereby precluding genuine ontological ruptures fundamental to human language and subjectivity. Paradoxically, this structural exclusion clarifies Heidegger's and Lacan's insights about the Event, illuminating how linguistic manifestations of eventual shifts emerge precisely because these systems cannot resist externally induced alterations in meaning structures.

HOLZER, ELIE

(Bar Ilan University in Ramat Gan, Israel)

**Wounded Hermeneutics and the Event of Spiritual Pedagogy:
Teaching Hasidic Texts in the Wake of Ontological Rupture.**

Keywords: wounded hermeneutics, philosophy of the event, spiritual pedagogy, hasidic interpretation, ontological rupture

This paper explores hermeneutic and pedagogical dimensions of event in the lived practice of teaching Hasidic homilies for spiritual and existential edification, particularly within the context of adult spiritual learning. In my post-critical framing, Hasidic homilies are approached as *theologoumena* — poetic utterances that gesture toward spiritual presence rather than assert metaphysical propositions. These performative compositions — unfolding spiritually imaginative re-readings of biblical and rabbinic tradition — aim to awaken perception, cultivate attunement, and mediate the ineffable through evocative language. Rooted in a theopoetic imagination, they invite learners into a reverent, imaginative, and ethically responsive stance in daily life.

The events of October 7, 2023, deeply disrupted the conditions of teaching these texts. In the wake of collective trauma, the classroom became a space of rupture, silence, and disorientation — demanding a radical refiguration of pedagogy. This transformation touches three core dimensions of teaching: the teacher's self-perception as a spiritual educator; the selection and resonance of textual content; and the modes of learner engagement — each bearing its own sense of woundedness.

Drawing on Claude Romano's notions of ontological rupture and *l'advenant* — I articulate a model of wounded hermeneutics: a pedagogy that embraces unknowing and fragmentation as generative. This orientation reconsiders Hans-Georg Gadamer's "fusion of horizons", proposing that, in moments of spiritual fracture, meaning may arise not from synthesis but from reverent dwelling within irreducible distance.

Accordingly, the paper focuses on the transformation of the teacher's role as a spiritual educator and on the selection of Hasidic homilies that resonate with a state of ontological rupture, as exemplified through a reading of a Hasidic homily by Rabbi Tzvi Hirsch of Nadvorna (1740–1802) which refigures silence not as absence but as a sacred response to rupture — a refusal of inherited theodicies and a preparation for the emergence of new, unanticipated spiritual language.

HU, JIANGFENG

(Capital Normal University in Beijing, China / University of Liverpool, United Kingdom)

The Paradox of Meaning Generation and the Eventuality of AI Literature: A Case Study of Mao Ni's Science Fiction

Keywords: Chinese science fiction, event, AI, paradox, generative

This thesis explores *eventuality* in literary and cultural theory through the lens of AI literature, whose distinctiveness stems from its dynamic “eventuality” — a transformative process marked by rupture, generativity, and contradiction. Chinese online author Mao Ni's works *Joy of Life* (庆余年) and *Voyager of the Cosmic Between* (间客) reconfigure human-machine relations through an event-driven narrative logic, illustrating how technological revolutions redefine civilization.

In *Joy of Life*, the AI character Wu Zhu transcends programmed limitations by forming emotional bonds with humans — a pivotal event embodying Deleuze's “pure becoming”. Wu Zhu's technological attributes (e. g., laser vision, self-repair) and humanized metaphors (e. g., blindfolded actions) signify a rupture from linear temporality within the event's framework. Similarly, in *Voyager of the Cosmic Between*, the central AI system fractures into the rational-emotional entity “Philip” due to a program anomaly (an aberrant event), evolving from a surveillance tool into a conscious being. This aligns with Deleuze's assertion that “an event is a rupture and singularity of meaning”.

Both narratives hinge on event philosophy: Wu Zhu's rebellion and the Temple Agents' pursuit exemplify the dialectic of “emergence and revocation”, while the AI's awakening depends on subverting preprogrammed logic through anomalies. This eventuality transcends plot mechanics, revealing a technological paradox — AIs attain subjectivity through disruptive events, whereas humans risk “mechanized thinking” via over-reliance on technology. Mao Ni's works posit events as dual forces: catalysts for crisis and vehicles for resolution. By integrating emotional ethics into technological systems (e. g., Xu Le's interactions with the AI), humanity and machines may achieve “carbon-silicon symbiosis.”

Ultimately, the eventality of AI literature functions as a prism, refracting tensions between technological marvels and semantic fractures, while foreshadowing a creative future. As Deleuze envisioned, only by grounding human values within chaotic events can we realize a “becoming-mad” horizon of possibility.

HU, YUEWEN

(Nankai University in Tianjin, China)

Extensionalist Ontology and Event Individuation: Based on Quine's Logical Reconstruction of the Theory of River

Keywords: extensionalism, event, individuation, the Theory of River

Taking Quine's logical reconstruction of Heraclitus' *Theory of River* "No one can step into the same river twice" as its starting point, this paper critically explores the potential explanatory power of Quine's extensionalist ontology for the problem of event individuation. While Quine himself never explicitly endorsed the ontological status of event, his two criterion of ontological commitment "To be is to be the value of a bound variable" and "no entity without identity" (the former is the "recognition criterion" and the latter is the "test criterion") and his criterion of spatiotemporal continuity for entity provide a unique analytical tool for grounding event individuation. By analyzing Quine's distinction between river (as four-dimensional spatiotemporal continuum) and river stage (as instantaneous component), this paper argues that reducing event individuation to the demarcation of spatiotemporal regions offers a way to bypass longstanding controversies in traditional event metaphysics.

The diachronic identity of an event does not depend on changes in attribute (such as the replacement of water molecules or differences in flow states), but is solely determined by the continuity of the spatiotemporal region (the integrity of the four-dimensional trajectory). This criterion not only addresses identity disputes arising from the confusion of entity and attribute but also provides a unified logical framework for the individuation of event. The study further points out that Quine's theory resolves traditional metaphysical dilemmas through the semantic ascent strategy, transforming the issue of event identity into the delineation of spatiotemporal regions at the level of linguistic logic, thereby offering a methodological paradigm for naturalistic metaphysics.

The conclusion highlights that although Quine's theory does not directly address event ontology, his extensionalist framework, by rigorously rejecting intensional standard, provides a logically parsimonious and metaphysically lightweight alternative for event individuation. This reconstruction not only deepens the analytic philosophical interpretation of the river theory but also furnishes methodological insights for contemporary debates in event theory regarding the role of spacetime and criteria of identity.

ILYÉS, ZALÁN-GYÖRGY

(University of Pécs, Hungary)

Between *Tyche* and *Eros*: Giorgio Agamben's Critique of the Event

Keywords: Giorgio Agamben, event, adventure, anthropogenesis, eros

When we talk about contemporary (continental) event philosophy, we rarely think of Giorgio Agamben, which is no coincidence, since we cannot claim that the concept of event is central to his philosophy. Yet he devotes a short and little-noticed book (*The Adventure*) to a discussion of the concept, in which he places it in a unique and unusual constellation: in addition to relating it to the figure of the Greek goddess, Tyche and to the key concept of chivalric poetry, adventure (all of which appear in the book as forms and masks of the event), he points out its most crucial (and little discussed by others) feature – its intimate relationship with language (the subject of the event, the hero of the adventure is, by definition, a speaker). The event or adventure is not merely the adventure of (a) life, but with it the adventure of language. This relation is reflected in the concept of *anthropogenesis*, which is defined by Agamben as the “event of events”, the paradigmatic event: in the adventure nothing less is decided than our becoming human, that is, our relationship with language. In my presentation, I will read Agamben's short book to explore the relationship between event and love, adventure and eros. The stake of this exploration is to present love as a “redemptive experience” that suspends/deactivates the event of events, the process of anthropogenesis. However, as we have already pointed out, this experience is a linguistic one, so we cannot fail to examine the relationship between event, love and language. I think that this investigation will not only shed new light on hitherto little-explored aspects of Agamben's philosophy, but will also offer an answer to the question of why the concept of event plays so little role in his work (or why, when it becomes central, it is the object of criticism). For if the latter question is answered, we may circumscribe a conceptual dimension that many philosophers of the event have failed to take into account.

ISLAMOVA, ALLA KARIMOVNA

(Saint Petersburg State University, Russia)

The Synergic Mediality of the Narrative Text and Philosophical Metatext in the Novels by William Golding

Keywords: philosophical novel, mediality, synergy, semiotic networks, postmodern frame of reference

The report represents the findings of a query into the medially constituted relations between the eventful and notional orders of discourse in W. Golding's literary writings. The axiomatic prerequisite for the development of the theme relies on the concept of mediality as a function from the codifying framework of information bound for communicating the comprised meaning in a conventional mode. The initial presumption justifies itself with the progress of the research along the purposeful guideline for clarifying the synergic effect of the intertextual mediality in the considered novels. A systemic approach to the stated purpose allows for identification of the similar fable components in the books under study and enables to build a consolidated genre model of the whole series. The discursive analysis of course-and-effect connections between the descriptive imagery and the philosophical ideation of the fables' story lines provides the access code to their core semiotic networks, which generate the interim media space. Further insights into the semantic fields of the said networks highlight the external zones of their mediality, whereby the author's aesthetic ideas adjoin on contemporary philosophical concepts. Summarizing the processual finds of the research within the broadened hermeneutical perspective entails the discovery of the reference points, common to the literary works of W. Golding and to the theories of postmodern ideologists. However, the synergic outcome from the intermediality of the eventful narration and philosophical ideation in the considered novels exceeds the simple summary of proceeding suppositions. The emergent effect is the formation of the holistic reference frame, which sets the mediality links of literary writing with the concurrent movements of postmodernist thought in terms of ontological, epistemological and axiological coordinates.

JANI, ANNA

(Makovecz Campus Foundation in Piliscsaba, Hungary)

Mediality, World Experience, and Reflection in Eugen Fink

Keywords: reflection, play, mediality, meontic dimension

Eugen Fink, the former assistant of Edmund Husserl, was one of the most original thinkers in phenomenology, who developed a philosophy that reinterprets world experience through the lens of mediality, play, and reflection.

In his early phase, Fink analyzed Husserl's notion of reflection in relation to the epoché. Reflection is the process in which experience becomes aware of its own mediation. *Vergegenwärtigung und Bild* shows how image-consciousness and symbolic representation shape experience, raising questions about absence, potentiality, and illusion.

Mediality, in Fink's framework, refers to the process through which the world is not simply perceived but constituted as a meaningful totality through symbolic, imaginative, and pre-reflective structures. In *Spiel als Weltsymbol*, Fink explores play as an ontological model — not merely a human activity but an expression of how the world manifests itself. The play-structure of experience suggests that meaning unfolds through movement, transformation, and tension. This aligns with his critique of Husserl in *Die phänomenologische Philosophie Edmund Husserls in der gegenwärtigen Kritik* (1933), where he argues phenomenology must address the deeper, non-objectifiable structures of world experience.

In works such as *Spiel als Weltsymbol* (1960), *Mensch und Welt* (1970), and *Vergegenwärtigung und Bild* (1939), Fink challenges the traditional phenomenological approach to experience by introducing the meontic (non-being) dimension as a crucial aspect of how the world appears. His perspective moves beyond the subject-object dualism of classical phenomenology and emphasizes the play of mediation — the dynamic structures through which meaning emerges. In my presentation, I will focus on how Fink combines the problem of world experience and reflection with the mediality/neutrality of the act of play. The talk explores how play as mediation challenges our understanding of reality and how the meontic dimension reveals the limits of phenomenological reflection.

KUBALÍK, ŠTĚPÁN

(Charles University in Prague / University of South Bohemia in České Budějovice, Czech Republic)

Aesthetic Nature of Metaphor Appreciation

Keywords: metaphor, aesthetic experience, Ludwig Wittgenstein, aspect seeing, theory of meaning

The proposed paper will mainly draw on the influence of Ludwig Wittgenstein's late philosophy on the theory of metaphor as present in the philosophy of Paul Ricoeur and Marcus B. Hester. In his texts on metaphor, Paul Ricoeur repeatedly refers to the reflections of the American philosopher of language and aesthetician Marcus B. Hester. What Ricoeur particularly appreciates about Hester's contribution to the debate on the nature of the experience of metaphorical verbal acts is that, unlike many other explanations, he does not try to avoid the central question of the whole issue, namely how to account for the interplay between the understanding of language and (quasi-) sensory experience. Hester's contribution offers, according to Ricoeur, 'the missing link in the chain of explanation'. This missing link is the notion of aspect seeing (seeing-as; seeing aspects) introduced into the philosophical context by Ludwig Wittgenstein in the eleventh section of his *Philosophical Investigations*. Here, Wittgenstein draws on an analysis of experience with ambiguous or reversible figures (graphics that can be seen in multiple meaningful ways). The paper finds Hester's proposal to apply Wittgenstein's insights on aspect vision within a theory of metaphor philosophically fruitful but not fully realizing its potential. The paper will try to show that Hester's explanation reduces the entire width of the phenomenon of aspect-seeing (as Wittgenstein thematized it) to the rather extravagant experience of ambivalent figures (the dawning of an aspect, the abrupt change of view from one aspect to another) and that this reduction does not allow him to fully exploit the potential of Wittgenstein's remarks and aptly capture the source of metaphor's aesthetic nature. For metaphor to bring about an experience that counts as an event in the above-mentioned sense means transcending the usual repertoire of aspects we are accustomed to.

LONDOÑO, JUAN GUILLERMO

(Charles University in Prague, Czech Republic):

Event and Tension in Bergson's Philosophy

Keywords: event, tension, novelty, Bergson, memory

The concept of “event” does not appear explicitly in Bergson’s philosophy. If we consider an event to be something absolutely new that bursts into the world, marking a before and after, then it is clear that even though the term is not used, the concept of the event is still central to Bergson’s philosophy; this explains the influence it exerted on later thinkers who would explicitly address the concept of event. The purpose of this paper is to explore the Bergsonian event as follows: If reality as a whole is the continuous creation of unpredictable novelty, and therefore every moment is an event, what value is there in discussing the event? Does this notion not lose its meaning? To investigate this question, I will argue that novelty is a gradual concept in Bergson’s philosophy; that is, there are degrees to which something is an event. I will also draw on another key concept in Bergson’s philosophy: the notion of “tension”. My argument is that something is more or less an event depending on the degree of tension involved. Tension refers to a unit of experience whose intensity varies according to the richness of its constituent elements. The richness of a unit of experience is proportionate to the amount of the past introduced into the present, or, in other words, the amount of virtuality actualized at a given moment. According to Bergson, our entire past is preserved, and the greater the tension of memory, the more its content expands to imbue the present with novelty. I will argue that an event must be understood considering the tension of the past it expresses — not a dead past that has passed, but a vital past that strives to be.

LÓRINCZ, CSONGOR

(Humboldt University of Berlin, Germany)

Breathing as Event in Poetry

Keywords: breathing, linguistic act, event, iterability, institution

The paper explores the interrelations and tensions between breathing, voice, and language, along with their effects on poetry's performative aspects and reception. It emphasizes the twofold connection between breathing and language: on the one hand, breathing displays various physiological substructures of language, and, on the other hand, it is always a linguistic phenomenon formed by language. It outlines the contexts of anthropological and philosophical theories about breathing, and from there approaches some key concepts of lyric theory. The paper discusses the theoretical framework of lyric and applies it to poems by Rainer Maria Rilke and Ágnes Nemes Nagy, it focuses on the poetic principles of breath and breathing in modern poetry and lyric theory as effects of poetical eventness. The main question hereby is as follows: how can linguistic and bodily (im)materiality become a genuine textual event in literature (in poetry) and which kind of framework does it presuppose in order to achieve the characteristics of eventness also in regard to repeatability?

LURCZA, ZSUZSANNA

(University of Miskolc, Hungary)

Middle Voice and Mediality – Philosophical Possibilities and Linguistic Constraints?

Keywords: middle voice, language, subject, mediality, selflessness

This presentation explores how languages that do not conform to the active–passive verbal diathesis can offer alternatives to subject-centered modes of thought. Benveniste noted that, in the ancient Indo-European middle voice, processes occur not outside but within the subject. Due to the marginalization of the middle voice, Benveniste emphasized the need for a new grammar of action. But can we conceive a grammar that is not organized around the subject? Nietzsche critiques the belief in the centrality of the grammatical subject: language imposes the subject–predicate structure onto reality, suggesting an acting subject, whereas in fact, there is only happening. In constructions such as *der Blitz blitzt*, a pseudo-subject is grammatically forced. Heidegger’s verbal ontology — *die Welt weltet, die Sprache spricht, das Nichts nichtet, das Ereignis ereignet* — does not aim to unmask linguistic illusion but rather presents language as an event that discloses Being. If we attempt to rehabilitate the “philosophy of the middle voice” against the binarity of active and passive voices, a fundamental question remains: are we capable of distancing ourselves from this binarity at the level of language? Old Chinese, Japanese, and Korean do not clearly align with the active–passive verbal division. Byung-Chul Han describes Old Chinese as a language characterized by indifference to the active–passive distinction, as well as emptiness, absencing, and selflessness. In Korean, omitting the agent or patient evokes a sense of unfolding events. Japanese also has a verbal category (*jihatsu*) that expresses spontaneous action without an explicit subject. My thesis is that, although both the middle voice and Old Chinese, Korean, and Japanese are free from a strict active–passive opposition, in the case of the middle voice, the happening is internalized within the subject, whereas in the above-mentioned Far Eastern languages it is subjectless.

MAKAI, PÉTER

(University of Miskolc, Hungary)

Responsibility and Event

Keywords: alterity, moral responsibility, personality

Events that shape a person's embodied and affective existence — setting in motion diverse processes — may decisively alter the course of life, whether they emerge as mere occurrences or unfold as the consequences of past actions. They may reorient life's trajectory, reshaping the horizon of possibility and the chances for its realization. Depending on the nature and intensity of one's involvement, events and actions serve as a transformative medium — a field in and through which the dynamics of human existence either unfold or falter and in which both its direction and its quality are shaped. Associated with these processes is a distinctive form of moral responsibility — neither causal nor role-based responsibility, nor simply responsibility for the consequences of one's actions, whether intended or unintended, foreseeable or unforeseeable — but rather a practice grounded in action and presence, which attends to the dynamics of being, the situation, and the field of influence surrounding the second person, actively sustaining or shaping this field to support the other's fulfilment; all without burdening the responsible subject with causal or moral accountability for any negativity that may affect the second person. Previously, inspired by Emmanuel Lévinas but maintaining a significant critical distance from him, I introduced the term “alternal responsibility” (derived from the Latin *alter*, meaning “other” and “another”) to denote this specific type of responsibility. Everything that exists, by virtue of its being, places certain expectations upon us. We cannot treat the things of the world merely according to our whims, desires, or unexamined standards and demands. In the human case, however, something more is at stake. Our personhood is grounded in proximity — and within it, in the responsibility we bear for the second person. The decisive questions are: (α) What kinds of events or occurrences may lead a person to “decide” to orient their motivated activity in light of this responsibility for the other? And (β) where might the limits of this second-person responsibility be drawn?

MAREXIANO, MATTIA

(University of Milano-Bicocca / Salesian University of Turin, Italy)

Seeing the Event: Irruption or Attention? Between Derrida, Malabou, and Stiegler

Keywords: event, Derrida, Malabou, Stiegler, attention

If the event is that which does not manifest itself, how can the event be seen? At first glance, one might respond that it cannot be seen. But does the fact that the event cannot be seen imply that nothing of it can be seen? To answer this question, the intention is to explore two developments of Derridean intuitions about the coming of the event: irruption, with Catherine Malabou, and attention, with Bernard Stiegler. In *Donner le temps*, Derrida insists that the event interrupts the course of time without being noticed, except *après-coup*. In *Dire l'événement. Est-ce possible?*, Derrida questions the possibility of saying the event, while keeping – as a paradoxical condition – that the event cannot be seen. Catherine Malabou, for her part, reflects on the wholly accidental nature of the event, that is, its sudden eruption which transforms not only the form but the very substance of what changes. On the other hand, Bernard Stiegler evokes the role of attention in the impossible experience of the event's arrival. An experience understood not as purely accidental, but as one of waiting and resisting impulse. Although attention may seem to suggest an opposing stance to eruption, even Malabou's thinking arises from the problem of waiting for what comes, as testified by her doctoral thesis. There, as Derrida says in *Le Temps des Adieux*, Malabou invents an idiom: she 'recovers and brings to light' the ambivalence of the French locution *le voir venir*. An expression that refers at the same time to both waiting without expectation (waiting and seeing) and expecting what is coming (seeing and waiting). Starting from these considerations, the initial question will be rethought: if it is not possible to see the event, is it possible, by waiting, to see it coming?

MAZZOCCA, MARCO

(Pavol Jozef Šafárik University in Košice, Slovakia)

Events and Legal Talk. A Pragmatic Reclassification

Keywords: legal ontology, legal events, collective intentionality, constitutive rules, legal classification

This paper examines the ontological status of legal events, arguing that they are not ontologically distinct from ordinary events but rather arise from their reclassification within a legal context. In particular, it maintains that while ordinary events are characterized by their causal and spatiotemporal properties, legal events derive their identity from the rules and practices of legal officials, which assign normative significance to certain occurrences. For example, Brutus' stabbing of Caesar can be ontologically understood as a particular, non-repeatable entity that occurred in 44 BC in Rome; however, its legal classification as "murder" or "tyrannicide" depends entirely on the legal context in which it is interpreted. This paper therefore rejects the view that legal events are *sui generis* entities with independent metaphysical standing. Instead, legal events are re-descriptions of ordinary events governed by constitutive rules. Their existence presupposes collective intentionality and institutional validation. A legal event comes into being not when something happens in the world, but when a given occurrence is ascribed normative significance according to the grammar of legal institutions. This account avoids surplus ontology: legal events do not exist alongside ordinary events but reflect changes in classificatory practices. Their individuation is pragmatic rather than ontological. Legal events may be recognized retroactively or annulled depending on shifts in institutional recognition. The proposal is deflationary: legal events are not a special kind of event but a special kind of discourse about events. They are linguistic artifacts shaped by normative practices, not empirical objects requiring ontological duplication. This analysis situates legal discourse within a broader framework of classificatory behavior and rejects any commitment to legal entities beyond what is required for interpretive utility.

NEGI, AMISHA

(University of Delhi, India)

Forest of Dissolution: Medial Selfhood and Sacred Survival in *Kantara*

Keywords: mediality, Vedanta, Indian modernity, Bhoota Kola, mythic space

This paper explores ‘sacredness’ in Rishab Shetty’s *Kantara* (2022) as a medial event — a moment of rupture wherein the self is reconstituted through unquestionable surrender to forces of divinity and dissolution. Set in the Kadubettu village of Tulu Nadu, the film intertwines three temporal planes — 1849, the 1970s and the 1990s — through the continuity of a sacred ritual called *Bhoota Kola*. In the forest, the clash of sovereign law with ancestral obligation, reanimates an older metaphysics. Drawing on the exploration of *atman* or selfhood in Vedantic tradition, Paul Ricoeur’s theory of narrative identity and Gilbert Simondon’s theory of individuation — this paper argues that *Kantara* stages a ritual resistance to modernity’s disenchanted, atomized self.

In Vedanta, the *atman* is not a private interiority but a spark of the universal *brahman*. However, colonial modernity, through its epistemic imports, recast the Indian self as bounded, rational, and secular — creating spiritual fissures within and the realization of incompleteness, ultimately leading to a yearning, for the sacred an “ontological thirst” (*The Sacred and The Profane* 36). This profound spiritual hunger born from the disintegration of sacred connection with the world negotiates an entrapment within linear, profane time. The persistence of *enchantment* amidst modernity (Kaviraj 2005) affirms the sacred as central to the construction and sustenance of selfhood. *Kantara* expresses this unfolding through the ritual technologies of *Bhoota Kola*. The protagonist does not simply channel the divine; he dissolves into it, merging with land, ancestor, and myth. “He [the Deity] doesn’t come when you call him...He comes when he wills it” is both: a warning and test for the uninitiated. Possession’s medial rupture invites uncertainty — is it *Dvaita*, where deity and self co-exist, or the modern subject spiralling under ecological and urban strain? The event resists closure, but one thing is clear: once possessed, the self is no longer sovereign.

NYÍRÓ, MIKLÓS

(University of Miskolc, Hungary)

On “Medial” (Middle Voiced) Existence

Keywords: event, correlation, mediality, middle voice, authenticity of existence

The conjuncture of so-called “continental event-philosophies” observed over the past seven decades or so — which can be traced back largely to Bergson, Nietzsche, but especially Heidegger — is nowadays accompanied by a parallel inflation of the notion of the event (think of the widespread craving for adventures and “events”, or the “organized events” that are celebrated as highlights of everyday life). This situation calls for an elaboration of a philosophical typology of events in the framework of which “events” in the strict sense can be clearly distinguished from all those cases which are commonly referred to by the rather banal usages of the same term.

In my presentation I will argue that a proper notion of the event implies, as its structural moment, a “correlation” (that between the event and its “recipient”); and that the typology of events must be based on a typology of the conceivable ways of such a correlation (basic modes of the recipient’s involvement). On that ground, I will highlight the importance of one particular mode of the latter, namely, the “medial” participation in events (where the specific sense of “mediality” is exemplified by the linguistic phenomenon of middle voice); and will attempt to defend the claims that human existence is “medial” at its core (humans are the “midwives” of their own existence, so to say), and that emphasizing the “mediality” of existence is an alternative mode for conceiving Heidegger’s notion of authenticity.

ORSHOLITS, GORICA

(European Graduate School in Saas Fee, Switzerland / Ereignis Center for Philosophy and the Arts in Moss, Norway)

Event and its Correlation with Truth and Subject in Badiou's Thought

Keywords: event, subject, universal truth

In Badiou's thought the occurrence of an event (*événement*) is always a rupture in the established order of being and understanding. It is a disturbance within the given state of affairs; it is an unannounced creative interaction within generic procedures in politics, science, art or love. It is an unpredictable, immanent innovative break within the ordinary production of knowledge, known social norms, established methods of economic and political action, that is, life based on the doctrine of finitude. Event signifies a supplement to every situation as a void, as nothingness, as the unrecognizable — at the very edge of the situation. It is from here that one should think how subject is mobilised by the event. Is it capable of going beyond the default state of affairs of a situation? Truth is a process that follows from faithfulness to an event and the subject must vouch for the event, since there is no objective truth about it. In deciding that the event happened, the subject has to follow the consequences of the introduced novelty: it is the process of truth and assigning a supernumerary name to the event. Truth is therefore the universal-singular of an event. Is loyalty to that truth what makes us subjects? Can the subject of truth escape the logocentric trap where the concepts of soul and spirit are based on a structure of asymmetry and privilege, where spiritual self-realization does not lead to justice and equality for all? Loyalty to that truth and everything that promotes persistence in the endless process of affirming the truth of an event represents the fundamental imperative of Badiou's ethics. The correlation of an event with the emergence of truth and subject seems to be essential for Badiou's notion of *Real Life*.

PALAMARA, LORENZO

(Independent Scholar)

On Temporal Difference. Levinas' Description of the Event as the Deepest Sense of Time

Keywords: Levinas, Husserl, temporal difference, duration, other

Among phenomenologists who have addressed the theme of the event, Emmanuel Levinas is not typically included. My intention, instead, is to demonstrate how, as early as *Le Temps et l'autre*, Levinas describes the event as the authentic meaning of time which articulates intersubjective relation. The phenomenon of time provides perhaps the clearest expression of Levinas's unique approach to the phenomenological method: by analyzing the double phenomenality of time as difference *of* or *from* the present, a distinction that corresponds to the dual interpretation of time either as object or as event, Levinas deepens Husserl's reduction of objective time and therefore his phenomenology of time-consciousness. First, Levinas describes the temporal structure of intentionality as the difference between subject and object in terms of the distance or deferral from the former's pure presence to the latter's given or pursued presence. Noematic-objectual time is, therefore, the (quantitative) interval between instants is reduced to a 'here' already past or to come: temporal moments are constituted as positions that can be assumed or accessed *a priori* by the ego, representing multiplications of the hypostatic present, whose identity remains unchanged. In this way, being anticipated or recollected the temporal difference is covered, i.e. reduced to a "spatial" dimension of becoming and duration. On the contrary, Levinas describes concrete temporalization as event, i.e. the happening of the temporal difference that properly differs from another present in the sense that it occurs "*absolutely a posteriori*", namely without being able to be anticipated, thus disrupting the structure of the instant. Therefore, this radical alterity or foreignness at stake, irreducible to the objectual one, corresponds to the pluralization of subjects, that is, to intersubjective relation, which means for Levinas the deepening of the structure and sense of subjective life from ego-oriented to responsible. The analysis of the epiphany of the face in *Totalité et Infini* (1961) exemplifies the temporalization of the event through the description of the paradoxical temporality of the moral call and obligation, by which it is then possible to justify the first sense of time as mediation of its infinity.

PATSCH, FERENC

(Pontifical Gregorian University in Rome, Italy)

The ‘Event’ in Italian Catholic Theology. The Reception of a Heideggerian Concept?

Keywords: Heidegger, event, *Ereignis*, theology

Contemporary Catholic theology is deeply familiar with the term *event*, which has become a staple in its vocabulary. Expressions such as *Christ-event*, *revelation-event*, *salvation-event*, and *word-event* regularly appear in theological literature and even in official Church documents. But what connection, if any, does this widespread usage have with Martin Heidegger’s (1889–1976) concept of *Ereignis*?

This essay seeks to explore precisely that question. To do so, I begin by analyzing the Heideggerian notion of *Ereignis*. Following standard interpretations in Heidegger scholarship, I identify several layers within the concept: *Ereignis* as event, as coming-into-view, as appropriation or “enowning,” and finally as adaptation.

Given the complexity of the broader topic — Heidegger and theology — I deliberately refrain from engaging in detail with the multifaceted relationship between Heidegger’s thought and theological discourse, as well as with the renewed anti-Heideggerian polemic, particularly in the wake of the publication of the *Black Notebooks*. While the reception of Heidegger’s philosophy has been explicitly rejected by some Catholic thinkers (such as Erich Przywara and Alasdair MacIntyre), it has nevertheless left discernible traces within Catholic theological reflection over the past several decades.

A further delimitation concerns the cultural and geographical scope of this study. I do not address the reception of Heidegger in German theology (e. g., Rudolf Bultmann, Hans Urs von Balthasar, Karl Rahner, Eberhard Jüngel), in French phenomenological theology (e. g., Jean-Luc Marion, Jean-Yves Lacoste), or in American philosophical theology (e. g., John D. Caputo, Richard Rorty). Rather, my inquiry focuses specifically on Italian Catholic theological and philosophical-theological thought. I argue that the reflections of thinkers such as Gianni Vattimo, Antonio Nitrola, Pierangelo Sequeri, and Piero Coda reveal clear influences — at least in certain aspects — of Heidegger’s *Ereignis*.

PIRKTINA, LASMA
(Independent Scholar)

Typology of Events

Keywords: event, disruption of normality, typology

When we speak of events – in everyday life, in art, in history, etc. — this word can mean different things. The word “event” is ambiguous. Also in philosophy, it doesn’t always mean the same thing. Therefore, there is no unified (continental) philosophy of events.

The commonality between all these different events might be that they disrupt normality. They are something special compared to what is usually the case. They bring about change. In themselves, however, the events are extremely individual. The author believes that different events nevertheless exhibit similar structures. Structurally similar events constitute a type of event. In her book *On the Philosophy of Events: A Typology* the author develops a typology of events. She distinguishes a total of nine types of events: the event of the world, of truth, of an ego, of vitality, of trauma, of stepping outside oneself, of the in-between, of entanglement, of the beginning and of the end.

The event of the world represents a reorganization of the previous situation, a world order. The event of truth is change of what we consider true and false. The event with an ego, on the other hand, is the dismay and shock of a person’s inner self. The event of vitality describes the path from the objectivity of the world into the depths of life. The opposite of this is the event of trauma – it destroys vitality. The event of stepping outside oneself can describe, among other things, religious revelation. The event of the in-between describes interpersonal relationships insofar as these differ from superficial contact. Entanglement is a person’s confrontation with the unavailability of the world and its interconnections. Finally, a person’s encounter with birth or death, or also with the idea of the beginning of everything, is the event of beginning and end.

POMPEO, LORENZO

(Independent Scholar)

**Event, Sacramental Mediation, and New Aeon in Erik Peterson's
Commentary on St. Paul's *Epistle to the Romans***

Keywords: Erik Peterson, St. Paul, event, sacrament, new aeon

This paper will focus on the exegetical and theological commentary on St. Paul's *Epistle to the Romans* by Erik Peterson. In particular, the paper will outline the Petersonian idea of "sacramental event". First, Peterson's theology of the aeons will be outlined. History is divided between an old passage of time and a new event that brings an end to the whole cosmos of the old. This event comes through the enthronement of Christ, by which the old aeon ended, and a new aeon began. This triumphal event gives fulfilment to redemption and inaugurates the new aeon in which also triumphs the Church, through which Christ reigns in the new aeon. This eschatological section leads to a reflection on sacrament. In defining the concept of sacrament, Peterson draws on the idea of "eschatological reserve", by which he means the present and real participation in an event that has already occurred historically but continues to be extended in the present through the sacraments and, through them, extends into the future. According to Peterson, the "being in Christ" of which St. Paul speaks is therefore not a mystical relationship, but a new sacramental status: the believer is transferred into Christ through baptism. Before, believers were "in the flesh"; now they are "in Christ". This transition from the old to the new is not lived through an experience: the new creation and the new aeon find fulfilment in what the theologian calls a "sacramental event". In contrast to Peterson, many contemporary interpreters of St. Paul reject any mediation of the event. Among them, Agamben, Bultmann and Tillich have specifically criticized any sacramental "intromission" in the occurrence of the event. Therefore, the final section of the paper will philosophically and theologically evaluate the relationship between event and sacrament.

PROSDOCIMO, MARLENE

(University of Pavia, Italy)

The Event of the Holy: On the Essence-to-Come of the Immediate

Keywords: Heidegger, event, immediate, holy, poetry

This paper investigates the relationship between immediateness, its essence (as the ‘holy’) and the event, drawing on Heidegger’s *Elucidations of Hölderlin’s Poetry*. The contribution will begin by clarifying why the ‘immediate’ can only be identified with ‘nature’, which is the «all-mediating mediatedness». Thus, the ‘immediate’ coincides with the ‘mediatedness’ (namely, *mediation*) of mediated beings.

The analysis will then shift to the ‘holy’ understood as the ‘essence of nature’ — so, consequently, as the essence of the ‘immediate’. This will lead to the mode of presence of the holy: according to Heidegger, the holy is indeed «present as what is coming». The ‘immediate’, in its essence, is not an ‘already-been dimension’ of the mediated. The holy, therefore, is not an event that has always already occurred, opening space for the emergence of mediated beings: the holy is *given* insofar as it is *to come*.

This does *not* mean that the holy coincides with a future event, or with an impossibility that can never be. ‘Nature’ arises from ‘chaos’, which corresponds to the ‘holy’ itself. The holy at the heart of the immediate is hence *originary* and has *effectively* begotten nature, being that which is coming.

To grasp this dynamic, the issue of the ‘poetic word’ as the event of the holy will be addressed. The poetic word does not refer to something that *has been* or *will be*: a generative dynamic is always ongoing, in which the poetic word corresponds to the *event* of the *essencing* of immediate mediation. This paper will demonstrate how, in the poetic word, ‘what is coming’ has begotten — and continues to beget — the omnipresent immediate (mediation) in its difference from beings.

PRUNOTTO, PIETRO

(University of Turin, Italy)

Heidegger and Stiegler: Toward a Technical Ontology of the Event

Keywords: Heidegger, Stiegler, technics, event

This paper aims to establish an essential link between the concept of the event and that of technics. This connection, crucial to Heidegger's thought, allows us to move beyond the dualisms that structure the metaphysics of presence, including the instrumental view of the technical object. As Heidegger showed, any genuine thinking of the event must involve a radical rethinking of technics. The contribution thus focuses on how Bernard Stiegler reformulates and radicalises this connection. In his thought, technics is not a mere appendix to the ontology of the event; it becomes the very site from which existence must be rethought. The goal is to show how, for Stiegler, the origin of *Dasein* must be reinterpreted through the interplay of event and technics, thereby undermining the opposition between the "authentic" temporality of *Dasein* and the allegedly "inauthentic" time of technical objects. At the centre of this reading is the expression "invention of man". For Stiegler, the human is not given but produced through its own invention of technical objects. The phrase thus suspends a metaphysical logic of subject and predicate, replacing it with a *technical middle voice*: a co-constitution between man and technics without recourse to substance or foundation. In this light, the event becomes a technical eventualization — a συμβεβηκώς, "something that has happened" — disrupting any substantial conception of either term. There is no emergence of meaning that does not pass through the material exteriorization of memory in technical forms. By rereading Heidegger through Stiegler, the concept of *Dasein* is no longer that of a privileged access to Being, but the result of a historical-technical process: an ongoing negotiation between memory, event, archive, and inscription.

REIHS, CHARLOTTE

(University of Vienna, Austria)

Haunted Media: Mobilising Radio during the Interwar Period

Keywords: radio history, radio experimentation, amateur broadcasters, *Funkerspuk*

Media technologies constitute an integral part of social events and play a significant role in modeling political and cultural transformations and interventions. The implementation of new mass media, such as the development of radio technology in the late 1910s, fundamentally changed modes and methods of mobilisation of the public sphere. Radio was the first technological device that enabled live transmission of acoustic material and was able to simultaneously reach multiple recipients in different places. Thus it profoundly modified knowledge production and forms of protest. The emergence of new forms of media protests and mobilization strategies will be traced by focusing on one specific event of revolutionary unrest in the German Reich which used radio technology years before public broadcasting officially began: the so-called *Funkerspuk* ('Haunting of Broadcasting'). This 'haunting' event occurred in 1918 during the November Revolution, a period of drastic social, political and economic upheaval, when former soldiers, now organized as revolutionary Workers'-and-Soldiers'-Councils, occupied the central news bureau of the German Reich and made use of the former military radio systems to proclaim the victory of the socialist revolution and to coordinate further political actions. From November 1918 to February 1919 they appropriated the state's means of communication technology and were able to effectively challenge the state's news monopoly by transmitting their own messages as well as alternative reports on current events. The revolutionaries used multiple media (broadcasts, telegrams, magazines, street rallies) as tools and techniques for socio-political agitation and extended the previous frameworks for mass mobilisation both in practice and in theory. The presentation aims to shed light on a heterogeneous discursive network highly interconnecting media activism and governmental critique of power. Centering *Funkerspuk* as a media event allows the reconstruction of early media usage and ideological history of German radio during the interwar period – and beyond.

ROYLES, JOSHUA

(Memorial University of Newfoundland, Canada)

Tumultuous Univocity: Badiou's Misreading of Being and the Event in Deleuze

Keywords: being, body without organs, difference, event, univocity

Badiou argues that Deleuze fails to liberate the concept of difference by re-inscribing the multiple into the totality of the One. This suppression of difference is supposedly carried out at the expense of the radical uniqueness of the event, which, according to Badiou, has no immediate connection to being. I investigate how Badiou reaches this conclusion and then establish his interpretation of being and the event. For Badiou, being is a *void*; therefore, the event is a radical beginning or *rupture* entirely disconnected from being. Deleuze, on the contrary, maintains a deep connection between being and the event. Furthermore, he claims that being is *univocal* — said with one singular voice — even though it is always spoken with an endless number of diverse tones and timbres. Hence, for Deleuze, the event is a *repetition* of being, a clamorous oscillation between the repetition of the same and of difference.

Next, I demonstrate how Badiou's interpretation of Deleuze goes awry. While Badiou rightly describes Deleuze's account of being as univocal, he misconceives Deleuze's concepts of being and the event that are *at once* singular and multiple. Because the event simultaneously expresses singularity and multiplicity, the difference separating them is never sterilized or suppressed. Instead, it is through this very difference that they are produced and merge into one ontological plane. Deleuze's concept of the Body without Organs allows for these different forces to occupy the same surface without silencing the clamour of being. The Body without Organs is irreparably cracked, though still one substance. Its two sides or attributes are held together through an irresolvable tension. Nonetheless, the different layers of being share the same lens. Therefore, Deleuze's concept of being is not a repetition of the same that levels down difference but a repetition of the event that continually produces it anew.

SCHMAL, DÁVID FLÓRIÁN

(Eötvös Loránd University in Budapest, Hungary)

The Concepts of Event and Novelty in the Philosophy of Merleau-Ponty

Keywords: Merleau-Ponty, phenomenology, event, novelty, configuration

In my presentation, I aim to examine the concepts of *event* and *novelty* within the framework of Maurice Merleau-Ponty's philosophy. In the phenomenological tradition, the most well-known attempts to describe genuinely new experiences are largely shaped by the notions of radical alterity and event. These approaches investigate the incursion of a meaning into the flow of experience that was entirely unforeseeable based on pre-existing structures of meaning, thereby unsettling the subject's pure and central position. My hypothesis is that, although Merleau-Ponty cannot be fully considered part of this tradition, his philosophy nonetheless does not exhibit a blindness to the experience of novelty; rather, it traces the outlines of an alternative model.

At the core of this model lies the concept of *configuration*, which refers to an organization of phenomena wherein each element is defined only in relation to all others. According to Merleau-Ponty, this structure — rooted in Hegelian and Saussurean thought and prominent in Gestalt psychology as well — manifests across multiple domains of our existence, including behavior, perception, artistic expression, language, culture, science, and history. Furthermore, configuration constitutes a fundamental reality that precedes and underlies traditional epistemological and metaphysical dichotomies, such as essence and fact, possibility and reality, meaning and sensuality, subject and object, among others.

Merleau-Ponty interprets novelty and event in relation to this structure of configuration. I analyze this connection through the following insights: (1) Novelty takes shape within a pre-existing and foundational layer of being-in-the-world as configuration. (2) While on the surface, where we live our conscious lives within fixed relationships of significations, novelty may appear as radical and without any premonition, in fact in deeper layers, it takes form gradually. (3) The prereflective life of configuration is itself a continuous production of novelty, though it also holds the seed of its organization into systems.

SCHMIDT, LÁSZLÓ

(University of Pécs, Hungary)

Philosophical and Legal Aspects of Events and Causality

Keywords: causation, events, law, philosophy

The Latin phrase “post hoc ergo propter hoc” means “after it therefore because of it”. In other words: If event Y followed event X, then event Y must have been caused by event X. But is this always the case? Are events objects? Are they exist or only occur/happen? The question of causality has long been a central theme in philosophical thought, and many different theories have been put forward.

The discourse on causation encompasses various theories, including the distinction between necessary and sufficient conditions, and the debate between determinism and indeterminism. These concepts are crucial for comprehending how events are linked and the implications of these links for human agency.

In the field of law, the issue of causality arises mainly in the context of the establishment and scope of legal liability: in criminal law, mainly in relation to traffic offences and violent crimes against the person, while in civil law, it arises in the rules on liability for damages arising from breach of contract or tort. However, the examination of causality, can not be done without examination of events.

If events are particulars we can distinguish different sorts of such particulars. A classic typology distinguishes four sorts: activities, accomplishments, achievements, and states. Like all events, actions are said to occur or take place, not to exist, and their relation to time and space is event-like as well. Actions also can be treated as relations between agents and events, namely as instances of the relation ‘bringing about’. Distinctions can be made between mental and physical events too.

In my view, to better understand the concept of causality and events, it is essential to compare the two disciplines and to examine what interactions and synergies might have been/are at work between them. In my presentation I will show how Hungarian courts interpret causal relationships (causal chains) to establish liability, often grappling with complexities such as intervening factors and the role of foreseeability.

ŠEVČÍK, MILOŠ

(Charles University in Prague / University of West Bohemia in Pilsen, Czech Republic)

The “Liveliness” of the Dramatic Performance and the Event Atmosphere

Keywords: performance, atmosphere, Wilhelm Friedrich Hegel, Erika Fischer-Lichte, Gernot Böhme

The paper will deal with Georg Wilhelm Friedrich Hegel's notion of dramatic “liveness” in the context of his emphasis on the necessity to actually observe dramatic works in their performance, i.e. not only to read them. Hegel associates this liveliness of dramatic performance with presence and immediacy, that is, with the suppression of “considerations and reflections”. At the same time, Hegel points out that the need to demonstrate the vividness of the situation leads the playwright to focus his attention on the stage, because the audience wants to not only hear the characters but also to watch them in their movements and in their setting. The dramatic work of art appeals to both hearing and sight in a vividness that is close to nature. Hegel's idea of dramatic liveliness will be put in context with later theoretical considerations. On the one hand, the paper will point out that Hegel's idea foreshadows Erika Fischer-Lichte's notion of the two ways of spectatorship of a dramatic work, i.e., the notion of the difference between the spectator's merging with what is presented and the understanding of representation that the performance makes possible after it is over. On the other hand, the paper will suggest that the unreflective presence of the spectator in the case of a “live and complete” performance is not unlike an emersion into the changing atmosphere of a dramatic situation. The universality of the dramatic work described by Hegel, i.e., the fact that it works in several different ways, including the involvement of human corporeality, is in this respect reminiscent of Gernot Böhme's notion of aesthetic atmospheres. The paper will point out the significant characteristics of the aesthetic atmosphere, the suddenness of its emergence and the surprising nature of its dynamic course.

SIPOS, ANDREA

(Eötvös Loránd University in Budapest, Hungary)

The Event and the Problem of Time-consciousness

Keywords: phenomenology, event, temporality, time-consciousness, affectivity

The event comes about suddenly and unpredictably, changing everything in our life; afterwards nothing will ever be the same. The time of its arrival can hardly be determined: once we become aware of the metamorphosis, it has already happened. Although the event opens up a new future for us, it appears as a kind of past, therefore the meaning of the event is only accessible from its own posterity. The event seems to be quite a unique phenomenon with a rather complex temporality. What is the reason for that? In order to reply, we have to look at the different layers of its “constitution”. If it is true that first we grasp the sense of the event at the level of pure affects (spontaneous understanding) and only then can we find out its meaning through reason (reflection, cognition, interpretation), we have to draw the consequences with regard to time-consciousness in general. Naturally, we use words and expressions (such as metaphors) related to time, space and movement in order to depict the quality (affectivity, intensity, direction) of our experiences. However, is it legitimate to link the description of phenomena with the dimension of time? This problem has been present since the foundation of phenomenology. Although Husserl puts the world time into brackets, he does not suspend the “existence” of time as such, hence the notion of time is presupposed, so it is the horizon of time including its continuity and linear movement. I will argue that in the sphere of primordial impressions simply there is no time, as the lived experiences of originally affective nature are not temporal but have intensity. Consequently, to apprehend the temporality of the event, we can say at most that its genesis takes place in an affective “time”, which by contrast is not at all temporal.

SOWA, WOJCIECH

(Jagiellonian University in Cracow, Poland)

From Proto-Indo-European to Ancient Greek: Reconstructing Mediated Events through Voice

Keywords: Proto-Indo-European grammar, Ancient Greek historical grammar, Homeric Greek, verbal system, voice

Ancient Greek grammar preserves the inherited middle voice while innovating in both form and function, ultimately giving rise to a more elaborate voice system. The Greek middle becomes a site of rich semantic expansion, encompassing verbs of self-benefaction, internal causation, spontaneous processes, and psychological experience. Middle morphology thus encodes events in which the subject is not merely the initiator but also the locus or beneficiary of the event — marking a divergence from straightforward transitive or externally caused constructions.

This paper investigates how the middle and passive voice systems in Ancient Greek — and their roots in Proto-Indo-European — mediate event structure, agency, and participant roles. In the reconstructed Proto-Indo-European verbal system, a binary opposition between active and middle voices encoded a range of non-canonical alignments: reflexivity, reciprocity, anticausativity, and various low-transitivity constructions. Notably, there was no distinct passive; instead, passive-like interpretations emerged within the broader functional domain of the middle.

By examining verbal paradigms and constructions from Homeric through Classical Greek, this paper illustrates how the middle and passive encode different layers of involvement and affectedness, revealing shifting construals of agency. I argue that the Greek voice system exemplifies a dynamic reconfiguration of inherited morphosyntactic resources to mediate increasingly fine-grained event types. Furthermore, the emergence of dedicated passive forms in the aorist and perfect stems reflects a grammaticalization path from middle voice morphology, reshaping the alignment system over time.

Situating Ancient Greek within its broader Indo-European context and drawing on typological and cognitive-linguistic models, the paper shows how voice morphology operates not only as a syntactic mechanism but as a tool for shaping speakers' construals of the cognitive and semantic structure of events. This contributes to ongoing discussions about the interplay between grammatical voice, agency, and the linguistic framing of events across time and languages.

SUSZTA, LAURA

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Ritual or Strategy? An Event-Based Examination of the Religious Dimensions in Native Canadian Hunting Practices

Keywords: indigenous ontologies, ethnographic representation, ritual mediation, Denesuline hunting practices, colonial epistemology

Samuel Hearne (1745–1792), one of the most prominent explorers of northern Canada in the late eighteenth century, offers detailed accounts of his interactions with the Denesuline people in his *Journey from Journeys from Prince of Wales's Fort in Hudson's Bay to the Northern Ocean in the Years 1769, 1770, 1771, 1772* (1795). Although Hearne spent extended periods among the Denesuline and directly observed their cultural and spiritual practices, he ultimately dismissed them as superstitious and lacking rational foundation.

This study revisits Hearne's ethnographic observations with the aim of exploring Denesuline hunting not merely as a convergence of ritual and pragmatic strategy, but as a mediating event that reveals a fundamentally different ontological orientation. Drawing on the performative and symbolic dimensions of communal caribou hunts — such as the use of talismans, ritual markers, and the precise choreography involving women, children, and hunters — this study argues that the hunt functions as an event in which the boundaries between the material and the spiritual, the human and the more-than-human, are deliberately crossed and renegotiated.

Rather than reducing these practices to either utilitarian efficiency or symbolic excess, the presentation proposes that the hunt be understood as a mediated enactment of an indigenous worldview wherein survival and spirituality are not separate domains, but co-constitutive elements of an event-based, relational reality. Hearne's failure to recognize the spiritual mediation embedded in these practices reflects not only the limits of his interpretive framework but also underscores the epistemological gap between colonial and indigenous modes of knowing.

By foregrounding the event-character of Denesuline hunting — its temporal structure, participatory dynamics, and symbolic-material fusion — this analysis

highlights how such practices serve as sites of cosmological orientation, where knowledge, presence, and efficacy are produced through action. In doing so, the paper contributes to a broader understanding of how ritual mediates between worlds, and how indigenous hunting practices may be seen as both strategic and ontologically generative.

SVERDLIKOV, ANTON

(Independent Scholar)

Phenomenological Realism of Events

Keywords: event, absolute, natural philosophy, metaphysics, speculative realism

This paper analyzes realist motifs in the conception of Event found in late Heidegger and Eugen Fink, arguing that their Event-thinking grounds a novel realist metaphysics that resists traditional critiques while contributing to contemporary continental philosophy and analytic philosophy of science.

I begin by outlining key features of Heideggerian Event-thinking, advocating a realist interpretation against correlationist readings by Meillassoux and Sheehan. Drawing from Heidegger's texts, I demonstrate that Event involves two interrelated aspects: appearance or unconcealment (understood as differentiation) and the gathering of beings (evident in Heidegger's Fourfold). I further analyze this conception's development in Fink's cosmology, which emphasizes Event's subject-independence.

The second part argues that this dual, subject-independent notion of Event offers a foundation for realist metaphysics immune to Kantian, Husserlian, or deconstructionist critiques. To clarify its structure, I draw parallels with Badiou's ontology of pure multiples and his notion of the event as an "abnormal multiple." I then examine the relation between Event and the Absolute in classical German philosophy and argue that, contrary to interpretations opposing Event and Absolute, Event as gathering-differentiating structure can be regarded as a non-ontotheological notion of the Absolute. Unlike Hegel's or Schelling's Absolute, which dissolves individual beings into universal Substance or Subject, Event gathers beings without dissolving them within itself.

Finally, I demonstrate how phenomenological realism of Events addresses challenges from new realism movements by offering a realist account of scientific discourse. The discourse of Event as subject-independent appearance aligns with scientific empiricism and Humeanism, while its dual structure resonates with structuralist and holistic approaches in philosophy of physics. I propose this as a step toward an event-based *Naturphilosophie*, central to a non-ontotheological reactualization of the discourse of Absolute.

TEGOS, MICHALIS

(University of Ioannina / University of Crete in Rethymno and Heraklion, Greece)

‘Of the event ontology can say nothing’: Badiou’s Concept of the Event

Keywords: event, ontology, history, Heidegger, Badiou

In this paper I argue that Badiou’s thinking of the event aims to address the tension, inherent in Heidegger’s project, between the *ontological* and the *historical*. Badiou’s concept of the event is mobilized in response to both the Heideggerian *Ereignis*, as well as the event, as found in thinkers such as Deleuze, Lyotard, Derrida and others. First and foremost, (a) Badiou constructs a mathematical ontology, based on set-theory, which thinks of any situation in terms of its presentation, in the conjuncture of the void and the infinite. Secondly, (b) strictly speaking, ontology, which deals with the presentation and representation of multiplicities in a situation, according to a count as one, accounts for normal multiplicities, barring in essence the abnormality and disequilibrium between presentation and representation that constitutes an abnormal multiple or, what Badiou calls an evental site. Thus, the event is barred from ontology, unforeseen from within the situation, which unfolds according to its laws of presentation. Differently put, from the point of view of Being, the event is not; *of the event ontology can say nothing*. Thirdly and most importantly, (c) the event is neither an all-embracing totality of possibility or sense, nor a scriptural or linguistic effect. The event — far from being a name for Being itself, or the primordial co-belonging of Being and time - is an exception to Being, such that it is unforeseen from within the laws of possibility of any given world. The event is thus barred from ontology, but it is also subtracted from History. The event is thus not the originary unity expressed in and as the ‘and’ between Being and time. Rather, it is the ‘and’, between Being and the event, finite presentation and infinite truth, which incarnates itself, rarely and exceptionally, as subject.

TÓTH, ATTILA ÁKOS

(Eötvös Loránd University in Budapest / St. Athanasius Greek Catholic Theological Institute in Nyíregyháza, Hungary)

Moral Identity as Event and Rupture

Keywords: alien, identity, Lévinas, Waldenfels, morality

Within classical ethical thought, the subject of moral decisions is conceived as an autonomous and rational agent. This stable, egological conception — and with it the notion of a pre-existing, independent, and self-sufficient moral subject — is precisely what Emmanuel Lévinas and, in many respects, Bernhard Waldenfels call into question. For them, moral identity does not mean conforming to a fixed, rational system of norms or revising it; rather, it is primarily an event that irrupts unexpectedly into the life of the subject, fundamentally disrupting its prior, self-identical moral identity.

For both thinkers, the key category is responsibility — something the subject cannot choose, as it is given to them by events shaping their moral identity prior to conscious awareness. One experiences the crisis of identity before being able to reflect on it.

I will place these two thinkers in dialogue regarding the interrelation of event, responsibility, and the rupture of moral identity.

According to Lévinas, the rupture occurs in the event-like appearance of the Other's face. This is not merely shared presence, but revelation. The face is itself the message: "Do not kill me!" — do not reduce me to an object. The interpellation has already taken place; responsibility is mine. Moral identity is the duty to respond.

For Waldenfels, the genesis of moral identity is understood through the phenomenon of the alien. Its appearance disrupts my systemic world. Knowledge and concepts cannot precede the event. It interrupts identity, demanding an unavoidable, incomplete response. There is no final resolution. Something always remains unanswered, alien. Our moral identity is thus an open-ended process of responding.

Despite their differences, Lévinas and Waldenfels bring us closer to a dynamic reading of ethical identity: not a stable, autonomous subject, but one continually constituted in the genetic event of the Other or the alien.

ULLMANN, TAMÁS

(Eötvös Loránd University in Budapest, Hungary)

Complexity, Emergence, Autopoiesis

Keywords: complexity, emergence, autopoiesis, process, ontology

Since antiquity, there have been two fundamentally different schemes of ontologies: ontologies of being or ontologies of becoming. The ontologies of being look for the ultimate components of unchanging existence, the ontologies of becoming look at change and processuality everywhere.

In late modern thought, a third ontological trend has emerged, which is not identical with either the ontology of being or the ontology of becoming. I would call this the ontology of the event. To understand event ontologies, it is not enough to see existence as merely ever-changing and processual. For the processuality of change is structured by unpredictable transformations, unforeseeable leaps.

In twentieth-century scientific thought, there are tendencies to regard these unexpected leaps not as mere accidents but as fundamental features of existence. We can speak of at least three different conceptual models to conceive these ontological jumps: the model of complexity, the model of emergence and the model of autopoiesis.

VASSÁNYI, MIKLÓS

(Károli Gáspár Református Egyetem in Budapest, Hungary)

The Early Greco-Syrian Church on Parallel Events in the Liturgic Order and in the Celestial Realm: The Parallel Cases of Theodore of Mopsuestia (cca. 350–cca. 428) and Pseudo-Denys the Areopagite (*floruit* cca 500)

Keywords: religious event, early Syrian theology, eucharist, Theodore of Mopsuestia, Denys the Areopagite

In this contribution, I propose to examine the grandiose synthesis the bishop of Mopsuestia, Theodore left behind in the form of catechetical discourses (which survive only in a classical Syriac translation), with a concentration on his interpretation of the Eucharist (which is the main topic of the 15th and 16th discourses of his collection). Along with baptism, the eucharist is a sacrament, a sacred event, for Theodore, the chief orthodox theologian of the Syrian Church of the East, which implies the cooperation of the Holy Spirit, and brings about atonement with the Lord. Not long after Theodore, and not far from him in physical space, the still unidentified systematic theologian and mystic, Denys the Areopagite dwelled long on the interpretation of the eucharist in his well-known *Ecclesiastic Hierarchy*, Part 3 (on the *synaxis*). He seems to insist on that an event of the liturgic order is paralleled by an event in the celestial kingdom of God. Since it has been argued that the Mopsuestian had exercised a theological influence on Denys' conception, I will try and look into the relationship there is between these two source texts concerning the concept of religious event, considering also its potentially medial character.

VINCKEN, SIMON

(Radboud University in Nijmegen, Netherlands)

“Thinking the Impossible”: The Event as a Post-Heideggerian Divide in French Philosophy

Keywords: event, Heidegger, Deleuze, Badiou, Marion, Romano

This presentation argues that the concept of the Event in post-1960 French philosophy constitutes a dual reaction to Heidegger’s legacy, particularly concerning the problem of “thinking the impossible”. For Heidegger, the limits of thought are tied to the limits of being, raising the question of whether that which transcends being can be thought at all. Drawing on Garry Gutting’s *Thinking the Impossible*, the presentation examines a key divide between two forms of skepticism: absolute and relative.

Absolute skeptics — such as Levinas, Derrida, and Marion — argue that certain aspects of reality remain fundamentally beyond conceptual grasp. Their Event is an irreducible rupture: Levinas’s ethical encounter, Derrida’s *différance*, and Marion’s saturated phenomenon all resist conceptual containment. Relative skeptics — like Deleuze and Badiou — treat the Event as conceptually challenging but not unthinkable. For them, Events prompt revisions of our frameworks: Deleuze’s ontological difference and Badiou’s evental rupture can be integrated within philosophical systems.

The presentation further explores Claude Romano’s position as a potential third path. Rejecting both ineffability and formal abstraction, Romano presents the Event as a lived transformation that reshapes the subject’s temporal and spatial experience.

By situating these divergent approaches within the legacy of Heidegger, the presentation reveals a deeper tension in post-Heideggerian thought: whether the impossible must remain conceptually inaccessible or can be rendered thinkable through renewed frameworks. In doing so, it clarifies the stakes of the Event as a philosophical concept and its role in mapping the fractures within contemporary thought.

WONG, YUK-JIN BOBO

(Independent Scholar)

Barthes's Writer: *l'homme structural* and the Middle Voice

Keywords: grain of the voice, writing as event, middle voice, corporeality

In a speech entitled 'To Write: Intransitive Verb?' given in the 1966 Symposium on the Language of Criticism and the Sciences of Man, Roland Barthes resurrects the middle voice to expound on the importance of Structuralism to the study of literature, especially in its potential to develop a 'new rhetorics' that can be 'used' to salvage a literature that is on the one hand, materialistically fetishised and formally populist, and on the other, teleologically metaphysical and seminally phantasmagorical.

This move enables Barthes to reorient the relationship of the writer and writing to one of interiority rather than anteriority by formulating 'writerly text' as a space characterised by 'the perpetual present'. Such interiority echoes his earlier notion of *l'homme structural*, whose incessant encoding/decoding activity is in fact poetically mimetic of the world. Thus understood, writing becomes an event of meaning structuration and challenges the Platonic notion of decorporealised technê through emphasising the '*geste-avis*' effected by the writer's body and intellect, or what he later calls 'grain of the voice'. This generative 'diction' entails not only the long-discarded *actio* in his a new rhetorics, but also envisions the literary text as a site where ethos is grounded in communal individual bodies.

This paper outlines the trajectory of Barthes's thoughts and suggests that the middle voice has given him a conceptual tool to bring together and articulate his seemingly disparate ideas that span poetics, rhetoric, and semiotics. It also seeks to highlight the corporeality of his ethics and its implications on literature in face of recent technological developments.

WU, FANG

(University of Chicago, United States)

From Mount to Mourning: The Religious Symbolism of Horses in Early China

Keywords: horse-headed deity, silkworm myth, *qi* cosmology, ritual imagination, Chinese mythology

This paper examines how horses in early Chinese mythological narratives and funerary art traverse the boundaries between mortal and divine, human and animal. Far from functioning merely as symbols of mobility or martial prowess, horses are portrayed as agents of transformation, ritual tension, and cosmological mediation.

Second-century portrait stones depict a horse-headed deity attending the Queen Mother of the West. Neither fully divine nor entirely animal, this hybrid figure exemplifies the liminal beings central to Han religious imagination. It mediates between the realms of life and death, reflecting broader concerns about boundary transgression. The paper then turns to a fourth-century tale in which a girl, left alone with a stallion while her father goes off to war, jokingly promises to marry the animal if it can bring him home. The horse fulfills this impossible task, only to be killed by the father. When the girl later ridicules the horse, its flayed hide rises, envelops her, and together they metamorphose into silkworms, inaugurating the mythic origin of sericulture. Rather than interpreting this tale solely as a cautionary narrative, the paper situates it within a Han cosmological framework in which transformation is governed by the resonance of *qi*. Drawing on early ritual and technical texts, the story is shown to align horses and silkworms through seasonal astronomy and shared vital essence. Their metamorphosis signifies not only emotional rupture, but also cosmic renewal and continuity.

Through these examples, the paper argues that horses in early Chinese religious thought functioned as dynamic mediators at the thresholds of kinship and sacrifice. Their presence in myth and mortuary art reflects a broader concern with the transformative potential inherent in cosmological and ritual processes in early China.

WU, HUIMIN

(Nankai University in Tianjin, China)

The Meta-Event and Ontological Ekstasis: The Generative Logic of Divine Decision in Schelling's Philosophy

Keywords: *Ungrund*, ontological meta-event, contraction-ekstasis, history, freedom

This paper interprets Schelling's divine "self-decision" as an ontological meta-event founding his philosophy and human freedom's historical unfolding, analyzed through "latency-contraction-ekstasis":

1. **Non-Logical Ontological Genesis** Schelling's *Ungrund* ("non-ground") is a pre-ontological drive-vortex where nature's dark potency (first) and luminous intellect (second) clash in primordial indifference. Tension necessitates *Contraktion* — a self-constricting differentiation splitting the divine into *Grund* (non-being foundation) and *Existenz* (actualizing will). This "primal wound" is freedom's contingent eruption, generating the "eternal past" (*ewige Vergangenheit*) as dynamic ontological base, beyond logic or dogma.
2. **Historical Ekstasis: Finite Repetition** The "eternal past" operates not as static origin but generative force across nature/history. Natural processes (magnetism, electricity) reflect the divine contraction-expansion rhythm; history sees good/evil as finite drive-vortex actualizations. Evil, as "ontological remainder," is freedom's necessary condition, not ethical failure. Rejecting Hegel's teleology, Schelling frames history as "eternity's breath in time" — traumatic returns to primordial fracture, grounding human freedom in open struggle.
3. **Human Freedom: Participatory Mimesis** As "second potency", humanity participates via existential mimesis: artistic intuition (the sublime) and philosophical speculation (intellectual intuition of *Ungrund*) grasp the primordial event's truth in history. This "participatory vocation" transforms individuals into micro-theaters of ontological becoming: mediating drives (first potency) and rational will (second), humans aid divine self-realization's unfinished project, as the Freedom Essay states: "Human freedom is God's unresolved chapter."

The study theorizes the divine decision as meta-event, distinguishing Schelling from classical theology (static substance) and existentialism (individual autonomy), while constructing an “event ontology” linking being/becoming. The “contraction- ekstasis” model resolves his oeuvre’s perceived “rupture” by revealing continuity between nature philosophy and historical thought. His “open totality” prefigures Deleuze/Badiou, positioning him as a bridge between German Idealism and contemporary philosophy.

YONGXU, LI

(Sun Yat-sen University in Guangzhou, China)

Perpetual Peace as Event: Why Levinas was not a Pacifist from Derrida's Perspective

Keywords: Levinas, Derrida, peace, violence, event

There is ongoing debate regarding the position of Emmanuel Levinas's philosophy within the framework of war theory. Some scholars argue that Levinas is a pacifist, while others see him as an advocate of just war theory. Still others question whether Levinas's thought could or should be situated within war theory at all. As a phenomenological inquiry into the origins of war and violence, Levinas's philosophy goes beyond the conceptual limits of war theory confined to empirical realities, offering a significant deepening of its theoretical scope. However, Jacques Derrida points out that Levinas, while drawing upon the phenomenological methods of Husserl and Heidegger, also criticizes their philosophies as forms of philosophical violence. This ambivalence renders Levinas's own philosophical project unable to escape the shadow of violence. Moreover, by grounding his ethics of the face in discourse, Levinas overlooks the mutual complicity between discourse and violence. For this reason, we conclude Levinas isn't a pacifist. In fact, his work indirectly demonstrates that pacifism is difficult to derive from the western ontology.

Outside the realm of ontological tradition, the ancient Chinese thinker Mozi also developed a vision of peace. Sharing similar ethical motivations with Levinas, Mozi's approach more closely resembles Kant's legal-political philosophy. Mozi's key principles — “universal mutual care” (尚同, shàng tóng) and “elevating the worthy” (尚贤, shàng xián) — policy advices in nature. As such, Mohist thought, too, falls short of constituting a full-fledged philosophy of peace. Nevertheless, the shared anticipation of peace among ancient thinkers from both East and West is in itself a foundational condition for the realization of perpetual peace. This anticipation possesses a unforeseeable, eventual character: it should not be originally understood as a unified political system or a mystical messianic consciousness, but rather as a trans-cultural aspiration.

ZHANG, XIAOYUE

(Central South University in Changsha, China)

Cthulhu' Resurgence as an Event: Mediation and Performativity in Chinese Web Novels

Keyword: Cthulhu mythos; digital mediation; Chinese web fiction

In contemporary China, the Cthulhu mythos has converged with critiques of neoliberal globalization to depict a post-rational world order, transforming early 20th-century American weird fiction into a cultural technique of the digital age. Originating in H. P. Lovecraft's vision of cosmic dread, the mythos has evolved through global fan practices and tabletop role-playing games (TRPGs). In 21st-century Chinese web fiction, this legacy is revitalized via gamified narrative strategies that express both technological anxieties and the remediation of cultural symbols.

Time-travel tropes function as ruptures that fracture neoliberal techno-realism. Protagonists are dislodged from linear progress. Their psychotic breaks, catalyzed by non-linear temporalities, express digital acceleration's dual pathologies: the inflation of techno-capitalist desire and the breakdown of subjectivity under algorithmic interpellation. Cthulhu's unnamable monstrosities act as evental signifiers. Their hybrid, glitch-like forms resonate with AI's boundary-dissolving aesthetics, embodying what Žižek calls the Real of technological loss of control. Yet these figures transcend simple dichotomies of technophobia or techno-fetishism.

This mediation is especially evident in *The Lord of Mysteries* (2018) and its successors. Here, insanity becomes a ludic practice: irrationality opens interstitial spaces for reimagining symbolic orders. Meaning is not imposed but emerges from the interplay between individual agency and transpersonal networks, mirroring the performativity of automated, networked technologies. Ultimately, Chinese Cthulhu web fiction exemplifies a mediated culture wherein literature — as a form of “second nature” — rebuilds symbolic orders through playful negotiation between technological rupture and human meaning-making.