

Giorgio Agamben
Idea della prosa. (Excerpts)

In Giorgio Agamben: *Idea della prosa*. Quodlibet, Macerata, 2013, 2013, 15, 27, 41, 51–52, 59–60, 63–64, 71–72.

Giorgio Agamben
Soglia o tornada

In Giorgio Agamben: *Il tempo che resta. Un commentario alla Lettera ai Romani*. Bolatti Boringhieri, Torino, 128–135.

Giorgio Agamben
Per una teoria della potenza destituente

In Giorgio Agamben: *L'uso dei corpi. Homo sacer. Edizione integrale 1995–2015*, Quodlibet, Macerata, 2021, 1265–1279.

Ármin Tillmann
How can we Acquire Direct Experience
in an Era of the Loss of Experience?
The Critique of Dialectics
and the Destruction of Experience in Agamben

In Agamben's 1978 book *Infancy and History: On the Destruction of Experience*, the unusual pair of concepts can be equated with transcendental

categories of experience: language and time (or the lack of them), although the question of their relationship to each other is left open. Yet, what stands at the intersection of the two is, for Agamben, initially, the notion of childhood, and afterwards the notion of potentiality, which extends later in his work into a philosophy of possibility. The work takes account of the problem of experience in three chapters: the destruction of aesthetics, then of tradition, and finally of experience itself. While for Benjamin the ‘devaluation of experience’ was caused by a humanitarian and environmental catastrophe, the First World War, for Agamben the loss of experience has become a ‘basic experience’ of the bleak everyday: the loss of personal experience means that it has become untellable and inexpressible. The present paper reconstructs the destruction of experience in Agamben’s essay and attempts to connect it with Agamben’s theory of power, known from his long-run philosophical project *Homo sacer* thus giving both contemporary theories a new relevance.

Keywords: destruction of experience; critique of the dialectic; messianic time; Giorgio Agamben.

Zalán-György Ilyés

The Deactivation of the Ontological Apparatus in the Philosophy of Giorgio Agamben

In my paper, I attempt to identify and resolve a (*prima facie* textual) problem concerning the conceptual strategy of deactivating the ontological apparatus, which I hypothesize draws attention to a particularly important feature of this strategy (and of the Agambenian corpus). The problem lies in the double assessment of the ontological figure underlying the poetic experience (which consists in the exposure to impotence): while in the first volume of the *Homo Sacer* series this experience (and the ontological gesture that underlies it) is judged by the Italian philosopher as the most radical, but still insufficient, attempt to deactivate the ontological apparatus, in *The Use of Bodies* the same experience and gesture are presented as the essence of a form-of-life that deactivates the apparatus. After a deeper exposition of the apparently textual problem, it becomes clear that here one of the most important issues concerning Agambenian ontology and philosophy is brought to the surface: not only the success of the Agambenian task (the deactivation of the apparatus) depends on the solution to this problem, but also the clarification of a much

broader distinction already raised by Walter Benjamin. It is a question of elucidating the topological difference between the two forms of the state of exception (“virtual” and “real”), since, like all apparatuses, the ontological one is based on the relation of ban and exception.

Keywords: ontological apparatus; deactivation; state of exception; impotence; Giorgio Agamben.

Tamás Barcsi – Adrián Bene
Had the *Muselmann* Lost his Human Dignity
in the Concentration Camps?
Giorgio Agamben on Dignity, Bare Life and Immanence

In our analysis we focus on the Agambenian concept of human dignity against the background of the Kantian moral tradition. Our goal is to explore the connection between dignity and biopolitics in Agamben’s thinking through his concept of bare life as an absolute immanence, in the Deleuzian sense of indeterminacy, indiscernibility, undecidability. As for the philosophical context we draw attention to the Sartrean conception of lived experience in *The Family Idiot*, in addition to the well-known Foucauldian and Deleuzian roots of Agamben’s philosophy, and the early phenomenology of consciousness in *The Transcendence of the Ego* (with a focus on the impersonal transcendental field and the pre-reflexive consciousness).

Keywords: human dignity; biopolitics; bare life; immanence; lived experience; Giorgio Agamben.

Norbert Zsupos
The Promise of Emancipation.
The Problem of Subjectivity in Agamben
and Badiou’s Interpretation of Saint Paul

In this paper, I will explore the problem of subjectivity in the philosophy of Giorgio Agamben and Alain Badiou, based on their interpretations of Saint Paul. In Agamben’s reading, St. Paul’s letters have a messianic

structure that can be linked to a specific form of subjectivation, closely related to the concept of “vocation” or “calling” (*klētós*). In Badiou’s case, the political *universality* introduced in the Pauline letters is explained through the ontological relation between the concepts of event and truth. In Agamben’s and Badiou’s thought, the concepts of subject and subjectivity appear in a different conceptual framework, despite sharing the same starting point. The Badiouian approach aims to present the messianic motivation found in the writings of St. Paul from an ontological and political perspective through which the concepts of event and subject are related. Agamben situates the messianic *klētós* on a political basis from which he connects the linguistic expressions of the Pauline letters to the problem of subjectivization. Despite their different ontological framework, Agamben and Badiou offer an emancipatory political-philosophical perspective whose conceptual constitution is both the universality of the event and the ‘remainder’ (*resto*) of subjectivity based on difference through a specific linguistic expression, the *hōs mē*.

Keywords: subject; messianism; Giorgio Agamben; Alain Badiou; Saint Paul.

Örs Székely

An-archy and Oikonomia in the Organizational Question

Subverting Carl Schmitt’s thesis on secularisation, Agamben identifies the oikonomia/economy as the agent that governs the Christian conception of community, history and eternal life. In this gesture, Agamben questions the nature of political action by interweaving two great traditions, Christianity and communism, interested in human emancipation and linked in their contradictions. Beyond the reconstruction of Agamben’s query I will indicate the possible answers through the interpretation of other related texts from these two traditions of thought.

Keywords: oikonomia; church; communist party; katekhon; Giorgio Agamben.

Orsolya Horváth
Political Religion Following Agamben:
The Political Space and its Boundaries

My paper raises the question of political religion. Although Voegelin introduced the term (political religion) in 1938 to characterize the totalitarian powers of the 20th century, he did not specify what „religion” means in this compound term. I claim that following Agamben we can articulate the peculiarity of political religion. To substantiate my claim I retrace his steps to reconstruct his philosophical position, while placing him alongside relevant thinkers on religion, and some religious texts. According to my thesis, before the appearance of political power, the political space is originally partitioned by the duality of the sacred and the profane. The political space is criss-crossed by the intersecting boundaries of the sacred and the profane in multiple layers. Yet modern political totalitarianisms cannot be derived directly from this religious concept of the sacred, only in a modified way. As I see it, Agamben moves from the ambiguity within the sacred to the concept of the homo sacer and the zone of indistinguishability. This last move will finally allow us to specify political religion.

Keywords: political religion, the sacred; Homo sacer; Indistinguishability; Boundary; Giorgio Agamben.

Bianka Boros
New Documents from the Early Years
of Philosophical Anthropology

The subject of this paper is the program and activities of the so-called “Cologne Constellation” (Scheler, Plessner and Hartmann), i.e. the emergence and critique of philosophical anthropology as a paradigm. Nicolai Hartmann’s new ontology played a significant role in the development of the paradigm and increased its resilience to criticism.- In addition to the known writings and activities of the members of the Constellation, some new primary texts have recently been published from Hartmann’s legacy, which are a curiosity in the history of philosophy, and which are special in that they contain the transcripts of some of the meetings of the discussion group that Hartmann led for decades.

The presentation of different approaches, the use of vivid examples have resulted in texts that are rich in content and ideas. Of these, the debates of the summer semester of 1942 are crucial for the interest of philosophical anthropology, the stakes of which are to clarify the boundary between the psychological and the spiritual, with particular reference to the relationship between animal-human and the personal and objective (and objectivized) spirit. The latter theme also includes examples relevant to social theory such as mass psychosis, herd mentality or concrete aesthetic experience.

Keywords: philosophical anthropology; ontology of strata; personal, objective and objectivized spirit; Nicolai Hartmann; Max Scheler.

Philosophy of Religion in the Unpublished Diaries of Valéria Dienes (Edited, selected, with introduction and notes by Bertalan Kemény)

Dienes Valéria (1879–1978) was a versatile scholar whose work spanned various fields of study. Her interests encompassed mathematics, philosophy, aesthetics, pedagogy, psychology, orchesis, and music, but she also engaged in activities as a writer, poet, translator, choreographer, and artist. Dienes Valéria's legacy, preserved in the Manuscript Department of the National Széchényi Library (Fond 223), remains subject to ongoing research. During the analysis of her diaries, the question arose regarding the alignment of the Catholic and liturgical terms she used (angelos, holy chain, host, Holy Spirit, Eucharist, coenaculum) with the traditional interpretations of Christian religion or whether they possessed distinct nuances. This study aims to introduce and interpret such terms, investigating how Dienes Valéria incorporated them into her everyday and philosophical thinking. Upon reaching the conclusion of the study, a clearer picture will emerge as to whether these concepts borrowed from the Catholic faith indeed form part of Dienes Valéria's everyday and philosophical terminology.

Keywords: Angels; Rosary; Hostia; Holy Spirit, Eucharist; Upper Room/Cenacle; Valéria Dienes.