

Presentation of the book
by **Claude Romano** “*Adventure of the time (L’aventure temporelle)*”

Translator: **Ruslan Loshakov**

Organizer: “HORIZON. STUDIES IN PHENOMENOLOGY”

The time and venue of the presentation:

The book shop “WORD ORDER” Fontanka, 15, St. Petersburg

23 June 2017, beginning at 7:30 PM

Claude Romano

ADVENTURE OF THE TIME (L’AVENTURE TEMPORELLE)



The book of well-known French philosopher and professor of the University Sorbonne-IV and the Australian Catholic University **Claude Romano** *Adventure of the time (L’aventure temporelle)* is the summary of such his books as *The event and the world (L’événement et le monde)*, *The event and the time (L’événement et le temps)*, *Towards the heart of the reason, the phenomenology (Au cœur de la raison, la phénoménologie)*. At the same time Romano’s book is the introduction to phenomenology of event the proper version of which Romano calls the *hermeneutic of eventness*. Leaning upon the Husserl’s phenomenology and Heidegger’s “fundamental ontology” the phenomenology of event moves away from both and equally from the interpretation of event as *Ereignis* which we find in Heidegger’s texts of the period after *Kehre*.

So, the event can not be caught within a priori correlation of consciousness and its object which outlines the horizon of our experience. On the contrary, the event exceeds this horizon, it occurs as something that can not be foreseen or taken into account. The event is not the fact which would supplement the content of our world with further details; it is something that happens with human being and changes the structure of human world. In turn, the human being taken in his eventness can be understood neither as the center of transcendental consciousness (transcendental Ego) nor as Heidegger’s *Dasein*. Therefore, Romano characterizes the human being as *advenant*, using this hardly translated French word as a “definition” of human as something that comes to himself through the unique experience of event.

Therefore, Romano criticizes both the Husserl’s theory of inner consciousness as a source of “objective” time, and Heidegger’s understanding of time as a time of anxiety (*Sorge*). The structure of time as *Sein zum Tode* does not include my “beginning” in the world which is dated by the fact of my birth. So, Heidegger’s *Dasein* is directed toward non-presentable future of my death. However, the human is also something that comes to himself from non-presentable past, or, in other words, from the initial fact of my appearance in the world. This fact can not be incorporated into the structure of “being-in-the world” because this structure has no such temporal modalities which would correspond with this fact. So, the structure of time presented in Heidegger’s *Being and Time* needs not only more exact definition but some radical transformation. My own future is opened not only by temporal “ecstasy” which throw me toward my finitude but rather through the experience of my “beginning” as a past which was never my “present”. As Romano says, the time of event is the “future in the past”. In this sense, the event is always before me; it is none other than my own existential task.

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