

the question, 'What is Europe?,' or, rather, 'What does it mean for us to be Europeans?,' and, in doing so, formulate a new vision." In this paper, I explore how such a retrieval-through-repetition of "Europe" is already taking place in the set of traits, marks and other traces carved by the footsteps of refugees and asylum seekers in their passage from the south to the north. If, in Žižek's book, the "European tradition" is synecdochically presented as the twin figures of Edgar Allan Poe and Mary Shelley, this is because, foreclosing in advance all possibility of escape, these writers staged the original Northern fantasy to which today's refugees assert their rights. It turns out that "Dream-Land" or Ultima Thule was, from the outset, a logic of inscription. From this perspective, the act of seeking refuge would be a form of "thinking through one's feet," as Lacan once scandalously put it, with the text being emplotted as "Europe" the unconscious of that thought.

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Ponavljanje in vpis v »Sanjsko deželo« Evropo

Ključne besede: Slavoj Žižek, begunci, Edgar Allan Poe, Mary Shelley, Jacques Lacan, Lituraterre

V najnovejšem zborniku spisov o sodobni globalni krizi, *Against the Double Blackmail*, Slavoj Žižek trdi, da potrebujemo Wiederholung Evrope. Tako, denimo, zapiše: »na podlagi kritičnega soočanja s celotno evropsko tradicijo moramo ponoviti vprašanje 'kaj je Evropa?' ali, raje, 'kaj za nas pomeni biti evropejci?' in na tej podlagi zgraditi novo vizio«. V danem prispevku raziskujem, kako se takšno ponovno prisvajanje »Evrope« skozi ponavljanje že dogaja, kot to nakazuje niz potez, znamenj in drugih sledi, izdolbenih s stopinjami beguncev in prosilcev za azil med njihovo potjo od juga proti severu. Če je v Žižkovi knjigi »evropska tradicija« sinekdohalno predstavljena kot dvojna figura Edgara Allana Poeja in Mary Shelley, je to zato, ker sta pisatelja z vnaprejšnjo izključitvijo vseh možnosti izhoda, uprizorila izvirno fantazmo severa, na podlagi katere se današnji begunci sklicujejo svoje pravice. Izkazalo se je, da je bila »sanjska dežela« ali Ultima Thule, od samega začetka logika vpisa. Iz te perspektive bi bilo dejanje iskanja zatočišča način »mišljenja s stopali«, kot je nekoč škandalozno zatrdil Lacan, pri čemer bi bilo besedilo, stkano kot »Evropa«, nezavedno te misli.

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"The orphaned fervour"... Or: the truth of knowledge

Key words: Plato, Socrates, Jacques Lacan, Alain Badiou, education, universities

Plato's Apology stages a scene reminiscent of Lacan's impromptu at Vincennes whereat Lacan famously tells the protesting students that the "regime is putting you on display," saying "look at them enjoying." The effect, he says, will be to deliver yourselves over to

the master, once again. In Plato's case, three figures Meletus, Anytus and Lycon, representing respectively, the poets-teachers, businessmen-politicians and orators of the law and thus the state as such – accuse Socrates of failing to enjoy in the prescribed way. Socrates is accused of harbouring and of practicing an impossible desire for thought. To think is to corrupt; to pass through enjoyment as its radical impossibility. Plato's entire problematic in the dialogues, exemplified in the *Apology*, is to think the question of educational corruption against these ubiquitous and determinative performances of pedagogical enjoyment. This essay stages these several points and connections and draws some consequences for the thought of education today.

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»Osirotela vnema« ... ali: resnica znanja

Ključne besede: Platon, Sokrat, Jacques Lacan, Alain Badiou, vzgoja, univerze

Platonova Apologija ponazarja prizor, ki spominja na Lacanovo intervencijo v Vincennesu, ko protestirajočim študentom zaluča: »režim vas postavlja na ogled« rekoč: »poglej, kako uživajo«. Rezultat bo ta, je dejal, da se boste ponovno vdali gospodarju. V Platonovem primeru so tri, retrospektivno prikazane figure, Meletos, Anitos in Likon, pesnik-učitelj, poslovnež-politik in govorec v imenu zakona in s tem države kot take, obtožile Sokrata, da mu je spodletelo uživati na predpisani način. Sokrat je bil obtožen gojenja in prakticiranja nemogoče želje po mišljenju. Misлити pomeni sprijati; iti skozi užitek kot njegovi radikalni nemožnosti. Celotna Platonova problematika v dialogih, kot je ponazorjena v *Apologiji*, je posvečena premisleku vprašanja vzgojnega sprijanja v nasprotju z vsepričujočim in določitvenim udejanjenjem pedagoškega užitka. Pričujoči esej izpostavi več točk in povezav ter oriše nekatere posledice za vzgojno misel danes.