

mogoče reči, da si je pričujoči članek dal za nalogo, da kritizira vsako branje, ki ohranja nujnostno ali teleološko naravo heglovske filozofije zgodovine.

Vladimir Safatle

Temporality, ontology, dialectics: Hegel against a formal concept of time

Key words: time, contingency, history, mourning, recollection

This article aims to show how the Hegelian concept of time is a strong critique against every notion of the pure form of time or against notions of time as a subjective category of perception, as we can find in Kant. This implies understanding how, for Hegel, the form of time is engendered and modified by contingency, how historical time is the objective space to clarify the dynamic of ontological concepts of time. In this sense, the perspective that this article tries to defend could be understood as a critique of every lecture that sustains the necessarist and teleological character of the Hegelian philosophy of history.

Davide Tarizzo

Vrata

Ključne besede: Foucault, Deleuze, vrata, odpiranje/zapiranje

Michel Foucault in Gilles Deleuze sta si pred leti prizadevala razviti »misel zunaja«. Avtor pričujočega prispevka pa, nasprotno, vztraja, da taka misel vključuje »misel vrat«. Edino z zaprtjem vrat se lahko pojavi nekaj takega kot zunaj. Toda, kaj so vrata? Da bi odgovorili na to vprašanje, je treba zarisati kratko zgodovino vrat, vključno z nekaj teoretskimi refleksijami o ontoloških lastnostih vrat. V sklepnem delu je zastavljeno vprašanje, ali je za človeško bitje mogoče, da živi v svetu brez vrat. Zakaj potrebujemo vrata? Zakaj danes bolj kot kdaj koli prej?

Davide Tarizzo

The Door

Key words: Foucault, Deleuze, door, opening/closing

A few years ago, Michel Foucault and Gilles Deleuze worked out a new concept, "the thought of the outside". In this paper, I suggest that such a thought implies "the thought of the door". It is in fact by closing a door that an outside appears. But, then, what is a door? In order to answer this question a brief history of the door is sketched out, together with some theoretical reflections on the ontological properties of doors. In the end, the question is raised as to whether it is possible for human beings to live in a world without doors. Why do we need doors? Why today more than ever?