

---

# IZVLEČKI – ABSTRACTS

## **Dean Komel** **Sodobnost fenomenologije**

289

Fenomenologija se je v 20. st. uveljavila kot široko filozofsko gibanje, ki pa se samo v sebi nikoli ni poenotilo kot smer. V članku poskušamo ponovno premisliti poglobitno gibalno in usmerjevalno fenomenološkega mišljenja, ki ga obeležuje poziv »K zadevam samim«. Osrednja pozornost je pri tem namenjena posluhu za oglaševanje zadev samih, ki nas *napotuje* k fenomenu govornice, ki pušča spregovarjati fenomene. Možna napotila v zvezi s tem nam ponuja Herderjev razmislek o izvoru jezika, kolikor vzame v zakup fenomenološko artikulacijo.

*Ključne besede:* Husserl, Heidegger, fenomenologija, fenomen, govornica.

## **Dean Komel** **Contemporaneity of Phenomenology**

Phenomenology became established as a wide philosophical movement in the 20th century, without ever becoming unified as a direction in contemporary philosophy. The article attempts to rethink the central motivation of phenomenological thinking, which is expressed as an appeal »to matters themselves«. The main

---

focus in this is devoted to an ear for the utterance of matters themselves, which directs us to the phenomenon of speech that allows us to talk of phenomena. Herder's reflection on the origin of language provides possible guidance in this connection, insofar as it adopts the articulation of phenomena.

*Key words:* Husserl, Heidegger, phenomenology, phenomenon, language.

## **Teo Vadnjal**

### **Mesto subjektivnosti med transcendentalno in naravno naravnostjo**

Tako Husserl kakor Fink sta obzorje transcendentalne fenomenologije pripeljala do njenih radikalnih konsekvenc. Kje je prostor fenomenologa v razmerju med transcendentalnim in naravnim? Glavna tema, ki zadeva to vprašanje, je *samo* fenomenološko razumevanje. Kakšen je njen smisel? Kako lahko sploh kaj takega *posredujemo*? Čeprav je Husserl na takšno vprašanje odgovarjal zgolj implicitno, pa je Fink takšno vprašanje naredil za glavno temo 6. Kartezijanske meditacije. Njun skupen odgovor je ta, da je to možno šele v razmerju do preddanosti sveta. Če pa je Husserl to razmerje dojemal kot razmerje med teoretičnim in praktičnim jazom, pa je Fink to razumel kot samo-razmerje fenomenološkega jaza redukcije.

290

*Ključne besede:* redukcija, fenomenološka metoda, subjektivnost, Husserl, Fink, transcendentalna fenomenologija, naravna naravnost.

## **Teo Vadnjal**

### **The Place of Subjectivity between Transcendental and Natural Attitude**

Husserl and Fink have both brought the understanding of transcendental phenomenology to its radical consequences. Where is the place of the phenomenologist between the transcendental and natural? Whereas Husserl answered this just in an implicit way, Fink put it as the main theme of his 6. Cartesian Meditation. The main topic that concerns this question is phenomenological self-understanding *itself*. How is possible to *mediate* it sense? Their common answer was that is possible just in the relation with the pre-giveness of the world. If for Husserl this meant a relation between the theoretical and practical subject, for Fink meant the self-relation of the phenomenological subject of reduction.

*Key words:* reduction, phenomenological method, Husserl, Fink, transcendental phenomenology, natural attitude.

## **Stephan Günzel** **Fenomenologija prostorsкости: topologija**

Prispevek podaja pregled teorije prostorsкости, kot se je znotraj fenomenologije razvila v 20. stoletju: ti pristopi se od siceršnjih konceptualizacij prostora razlikujejo po tem, da se usmerjajo predvsem k »topologiji«. V matematiki topologija prostor določa z njegovega relacijskega vidika, ne pa s stališča merjenja in razsežnosti. V fenomenologiji se razumevanje topologije spreminja in ni vedno do konca eksplicirano. Sega od poudarjanja »toposa« do deskripcije relacij med »kraji«. Zato je namen tega prispevka prikazati različno pojmovanje topologije znotraj fenomenologije, kjer ob najpomembnejših fenomenologih, kot so Edmund Husserl, Martin Heidegger in Maurice Merleau-Ponty, lahko tudi v delih avtorjev, kakršen je Kurt Lewin, na novo odkrijemo pomemben prispevek k fenomenološkemu mišljenju. Če upoštevamo topološko razumevanje prostora, lahko nenazadnje pokažemo, da se fenomenologija in strukturalizem strinjata glede osnovnih načel analize različnih aspektov kulture, komunikacije in zavedanja.

*Ključne besede:* fenomenologija, prostor, topologija, Husserl, strukturalizem.

## **Stephan Günzel** **Phenomenology of the Spatiality: Topology**

The contribution gives an outline of spatial theory as it developed in the 20th century under a certain perspective within Phenomenology: Those approaches differed from conceptualizations of space as they focus primarily on 'topology'. In mathematical respect topology defines space by its relational aspects and not by referring to metrics or extension. However, within Phenomenology the understanding of topology varies or is not always made explicit: It can vary from an emphasis on the topos to a description of the relation between places. The aim of the contribution therefore is to also show the different understandings of topology, whereby beside central Phenomenologists like Edmund Husserl, Martin Heidegger and Maurice Merleau-Ponty, the work of authors like Kurt Lewin can be rediscovered as a contribution to phenomenological thinking. Finally, by taking into account the topological understanding of space, it can be demonstrated that

---

Structuralism and Phenomenology agree on basic principles of analyzing aspects of culture, communication and consciousness.

*Key words:* phenomenology, space, topology, Husserl, structuralism.

## **Toru Tani** **Fenomenologija in kriza interkulturalnosti**

Husserlova fenomenologija je vzniknila v času krize znanosti; danes se srečujemo s krizo interkulturalnosti. V spisu tematiziram arhitekturni in agrarni aspekt fenomenološkega mišljenja ozirajoč se na »kulturo«. Ego tu ni vladar, ki smisel vsiljuje svetu, ampak podanik [*Gesinde, follower*], ki sledi usmerjenosti 'smisla' [*Sinn*], ki se skozenj tudi nadaljuje. Husserlova metoda osmislitve (*Besinnung*, izčiščevanja smisla zgodovine) evropske zgodovine bazira na tej ideji. Ta način mišljenja korenini v evropskem nazoru »agrikulture« [*bauen*], kjer se smisel počasi izgrajuje in imamo čas, da se na spremembe navadimo. Dandanes živimo v zelo hitri interkulturalnosti, v katerih se egi enako različnih kultur srečujejo tako hitro, da varnostni mehanizmi agrikulture ne delujejo več. To je sedanje stanje krize.

*Ključne besede:* interkulturalnost, Husserl, telo, hitrost, kriza.

292

## **Toru Tani** **Phenomenology and the Crisis of Interculturality**

Husserl's phenomenology arose in a time of crisis for the sciences; today, we confront a crisis of interculturality. In this paper, I thematize the architectural and agricultural aspect of phenomenological thinking with regard to the notion of »culture«. Here, the ego is not so much a master who bestows sense on the world, but a *Gesinde* (follower), who follows the direction of »sense« (*Sinn*) and through whom sense constitutes itself. Husserl's method of *Besinnung* (clarification of the sense of history) with regard to European history is based upon this idea. This way of thinking is rooted in the European notion of »agriculture» (*bauen*), where sense is built up slowly and we have time to accommodate ourselves to change. Today, however, we live in a situation of high-speed interculturality where egos of mutually foreign cultures encounter each other at such high speed that the safety mechanisms of agriculture no longer function. This is our present state of crisis.

*Key words:* Husserl, interculturality, body, high-speed, crisis.

**Giovanni Leghissa****Vprašanje medkulturnosti in arhiv humanističnih ved**

Izhodišče eseja predstavlja problem možnosti interkulturene filozofije, tj. filozofskega projekta, ki bi mu lahko pripisali zmožnost obravnavanja vprašanja kulturnih razlik brez predpostavljjanja premoči zahodnega modela racionalnosti. Poglavitna podmena eseja obstoji v tem, da se je tej predpostavki preprosto nemogoče izogniti: sleherno pristopanje k drugim tradicijam je nujno sprepleteno z danim skupkom reprezentacij drugosti, ki so obenem same nedvomno sprepletene z idejo, da zahodni subjekt poseduje svojo lastno pozicijo znotraj univerzalne zgodovine. Zato postane nujno, da se spoprime s paradoksnimi situacijami, ki izhajajo iz takšnega vzajemnega razmerja med konstrukcijo sebe in konstrukcijo drugosti. Možna rešitev obstoji v dekonstruiranju arhivov disciplin, namen katerih je bilo – in je – opisovanje tako kulturne razlike na sebi kot pomena, ki ga ima za konstrukcijo moderne identitete. Omenjene discipline so tisto, na kar se navadno nanašamo, ko uporabljamo splošni termin »humanistika«. Če izhajamo iz koncepta arhiva, kakor sta ga razvila Derrida in Foucault, in tudi iz Luhmannove sistemske teorije, postane jasno, v kolikšni meri takšna dekonstrukcija humanistike prispeva k razjasnitvi tako političnega pomena kakršnega koli diskurza o alteriteti kot, z njim povezane, nujnosti ponovne določitve meje med »nami« in »drugimi«.

293

*Ključne besede:* interkulturnost, humanistika, drugost, arhiv, dekonstrukcija.

**Giovanni Leghissa****The Question of Interculturality and the Archive of Humanistic Sciences**

The starting point of this essay concerns the possibility of an intercultural philosophy - i.e. of a philosophical project to which it might be ascribed the capability of dealing with the question of cultural difference without presupposing the pre-eminence of the western model of rationality. The main assumption is that it is simply impossible to avoid this presupposition: any given access to other traditions results necessarily intermingled with a given set of representations of otherness, which at the same are strictly intermingled with the idea that the western subject has of its own position within the universal history. As a result, it becomes necessary to cope with the paradoxical situation resulting from such a mutual relation between construction of the self and construction of otherness. A possible solution consists in deconstructing the archives of the disciplines that had – and have – the purpose of describing both the cultural difference in itself,

---

and the meaning it has for the construction of modern identity. The disciplines in question are what we normally refer to using the general term »humanities«. Referring to the concept of archives as developed by Derrida and Foucault, and also to Luhmann's system theory, it becomes clear to which extent such a deconstruction of the humanities contributes to clarify both the political meaning of any discourse about alterity, and the related necessity we have to reinvent the boundary between »us« and the »other«.

*Key words:* interculturality, humanistics, alterity, archive, deconstruction.

### **Alessandro Salice** **Konstrukcija socialnih dejstev in kulturnih pomenov**

V članku obravnavam poseben razred objektov, tj. tako imenovane »kulturne« objekte. Skušam pokazati, da so vsi kulturni objekti socialni objekti, toda vsi socialni objekti niso kulturni. Socialni objekti se, tako kot kulturni, nanašajo na opazovalca, toda kulturni objekti izkazujejo notranjo odvisnost od socialnih skupin in njihovih kultur, kar ne velja v primeru socialnih objektov. Raziskava obravnava predvsem konkretne kulturne objekte in njen sklep je, da konkreten socialni objekt lahko okarakteriziramo kot »kulturni objekt«, če intencionalna dejanja, ki so proizvedla sporni objekt, implicirajo prisotnost kulturnega pomena. Pojem pomena razumem fenomenološko kot species, ki jo ustanavlja intencionalna vsebina. Kulturni pomen (ali »kulturo-konstituirajoči« pomen) je pomen, ki ga ustanovljajo intencionalne vsebine posamezne socialne skupine.

*Ključne besede:* realistična fenomenologija, ontologija, socialni objekti, kulturni objekti.

### **Alessandro Salice** **The Construction of Social Facts and Cultural Meanings**

In my paper I investigate a particular class of objects, i.e. the so called "cultural" objects. I argue that all cultural objects are social objects, but not all social objects are cultural. Social objects are observer relative as cultural objects too, but cultural objects show an intrinsic dependence to social groups and their cultures which does not obtain in the case of social objects. The investigation is concerned with concrete cultural objects mainly and its conclusion is that a concrete social object can be characterized as "cultural" if the intentional actions, which produced the object at issue, imply the presence of a cultural meaning. The notion of

meaning is conceived phenomenologically as a species that is instantiated in intentional contents. A cultural meaning (or a »culture-constitutive« meaning) is a meaning which is instantiated in the intentional contents of a single social group.

*Key words:* realist phenomenology, ontology, social objects, cultural objects.

**Lenart Škof**

### **Življenje drugega: pragmatizem v medkulturnem ključu**

V prvem delu se ukvarjamo z vprašanjem, ali je demokracija ogrožena znotrajmišlji nekaterih sodobnih projektov emancipatorične politike. Kritično se dotikamo Žižkove in Badioujeve znane revitalizacije ideje komunizma ter povezujemo njune misli s perečimi temami neenakosti v svetovnem sistemu. V drugem delu se posvečamo Ungerjevi knjigi *The Self Awakened* in tako branimo, kakor tudi kritično pretresamo njegov projekt radikaliziranega pragmatizma ter hkrati omenjeni projekt sirimo na področje medkulturne filozofije in etike. V sklepnem delu se v dialogu s filozofijo Luce Irigaray ter njenimi uporabami demokracije sprašujemo o možnostih nove medkulturne etike diha.

*Ključne besede:* pragmatizem, demokracija, emancipatorična politika, neenakosti, Žižek, Badiou, Unger, Irigaray.

295

**Lenart Škof**

### **Life of the Other: Pragmatism in an Intercultural Key**

In the first part I discuss the question whether democracy is endangered within some current projects of the emancipatory politics. I critically approach Žižek's and Badiou's well-known revitalization of the idea of communism and link their projects to the burning issue of inequalities in the world system. In the second part I elaborate on R.M. Unger's recent book *The Self Awakened* and both defend his version of radicalized pragmatism as well as enlarge some of his uses of pragmatism to wider intercultural and ethical contexts. Finally, in the third part, after discussing Irigaray's views on democracy in a pedagogical and 'pragmatist' sense, I wind up my lecture with an interculturally underpinned proposal for the ethics of breath, an ethics grounded precisely on a criterion posited by Unger – i.e. »life over everything«.

*Key words:* pragmatism, democracy, emancipatory politics, inequalities, Žižek, Badiou, Unger, Irigaray.

---

**Tomaž Grušovnik**  
**„Globoko strinjanje“ – razmišljanje o**  
**filozofskih tradicijah in aktivnosti**

Ta sestavek ima dvojni namen: najprej raziskuje možne razloge za vznik in obstoj filozofskih tradicij, potem pa se na podlagi rezultatov predhodnega prikaza skuša ukvarjati s posledicami in obeti cepljenja filozofske misli za filozofsko dejavnost samo. Pri iskanju razlogov za pojav različnih miselnih tradicij se sestavek osredotoča na pristop(e) 'zunanjega pogleda,' pri čemer si oznako sposoja pri W. Jamesu. V 'Izidu' (Zaključku) predstavi še 'prospektivno' naravnost Jamesove filozofije in njegove spravljive ideje 'globokega strinjanja' med različnimi filozofskimi tokovi.

*Ključne besede:* William James, Ralph Waldo Emerson, Randall Collins, filozofske tradicije, značaj.

**Tomaž Grušovnik**  
**'Deep agreement' – Thinking about**  
**Philosophical Traditions and Activity**

296

This paper has a twofold aim: first, it explores possible causes, or reasons, for emergence and existence of philosophical traditions, and second, based on the results of this first examination, it tries to deduce what are the consequences, or prospects, of branching off of philosophical thought for philosophical activity itself. In looking for causes for the upspring of various thought-traditions, the paper focuses on an 'external view' approach, borrowing the label from W. James. In 'Upshot' (Conclusion) it presents prospective orientation of James' philosophy and his reconciling idea of 'deep agreement' between diverse philosophical currents.

*Key words:* William James, Ralph Waldo Emerson, Randall Collins, philosophical traditions, temperament.

**Žarko Paić**  
**Melanholija in revolucija. Kultura v**  
**postkomunističnem obsednem stanju**

Avtor analizira razloge za kritičen spoprijem s postkomunističnim obsednim stanjem v kulturi dvajset let po padcu komunizma v Vzhodni Evropi, še posebej



na Balkanu. Namesto zmagoslavja liberalne demokracije, ki so ga napovedovali mnogi filozofi in družboslovci, situacijo v globalno omreženem svetu determinirajo naraščajoča melanholija in zablode utopičnih socialnih in kulturnih projektov. Z analizo določenih poglavitnih točk spremembe filozofskih in socioloških paradigem poskuša avtor razpreti odločilno vprašanje, zakaj se moramo lotiti radikalno novih reinterpretacij teorij modernosti in postmoderne s poudarkom na dekonstrukciji kulture kot centra nove politike identitete.

*Ključne besede:* melanholija, revolucija, kultura, postkomunizem, nacija.

### **Žarko Paić**

#### **Melancholy and Revolution: The Culture in Postcommunist Siege Condition**

The author analyzes the reasons for critical reconsiderations of postcommunist siege condition of culture twenty years after the fall of communism in Eastern Europe, particularly in Balkans. Instead the triumph of liberal democracy which many philosophers and social scientists predicted, the situation in global networking world is determinate with growing melancholy and delusions of utopian social and cultural projects. Through analyse of some focal points of philosophical and sociological paradigms shifts author try to open the crucial question why we must going to radical new reinterpretations modernity and postmodernity theories with the emphasis on deconstruction of culture as the center of new identity politics.

297

*Key words:* melancholy, revolution, postcommunism, identity, nation-state, culture.

### **Jurij Verč**

#### **Kaj je levica?**

Prispevek je poskus krajšega vsebinskega orisa politične levice, pri čemer pa se ni mogoče izogniti primerjavi s politično desnico. Obe sta prazni mesti in predstavljata antitetično diado v političnem prostoru, kjer bijeta boj za prilaščanje (vrednostnih) diskurzov in sta si potemtakem izključujoči.

V drugem delu na primeru prilaščanja mitičnih figur Che Guevare in Jezusa Kristusa prikazuje izhodišča, ki so narekovala politično in miselno delitev ter tako transformirala levico (in desnico) v zaključen in torej zaprt diskurz. Prikaz di-

---

namike konstituiranja diskurza oziroma pripovedi, ki tiči v označevalcu 'levice', nam omogoča pri vprašanju orisa levice, da uvidimo mehanizme, ki so na delu v razmerju med strukturo 'levice' in posameznikom v njej, kar nam odpira možnost njene reaktualizacije v pluralni družbi.

*Ključne besede:* politična levica, politična desnica, diskurz, mit, ideologija.

## **Jurij Verč** **What is Left?**

The article is an attempt to present an outline of the left-wing politics, which can be done only through a comparison with the right-wing politics. Both wings are, if taken by themselves, void of any real content and they constitute an antithetical dyad in the political arena. The left and right are in a constant struggle to appropriate (value laden) discourses and are thus exclusive of each other.

The second part presents the origins of this political and ideological rift, by the example of the appropriation of two mythical figures: Che Guevara and Jesus Christ. By showing the dynamics of the constitution of the discourse or the narrative which the signifier 'Left' is carrying, it makes it possible to comprehend the mechanisms of the relationship between the structure of the 'Left' and the individuals in it. This opens up a chance for its re-actualization in the plural society.

*Key words:* political left, political right, discourse, myth, ideology.

## **Rok Svetlič** **Pomen Hobbesove politične filozofije za razvoj koncepta človekovih pravic**

Članek izpostavi ambivalentno vlogo Hobbesove politične filozofije v odnosu do koncepta človekovih pravic. V skladu z najbolj razširjeno predstavo o Hobbesu kot zagovorniku absolutizma, se najprej ponuja načelni trk med njegovo politično filozofijo in konceptom človekovih pravic, saj Hobbes državljanom samonikle pravice eksplicitno odreče. Na drugi strani je poznamo tudi t. i. »naravnopravno« branje njegove politične filozofije, ki se osredotoči na vrsto naravnih zakonov, ki jih Hobbes vpelje v Leviathanu. Tako naj bi bila zaveza spoštovanja družbene pogodbe utemeljena na moralni dolžnosti v pravem pomenu besede,

ki izhaja iz naravnih zakonov in ne (le) v interesu pogodbenika, ki je pripeljal do njene sklenite.

Pokazali bomo, da je naravnopravno branje Hobbesa neutemeljeno, saj so, zaradi teorema o neomejenem pooblastilu suverenu učinki naravnih zakonov na socialno življenje v civilnem stanju vnaprej izključeni. Hobbesov prispevek k razvoju koncepta človekovih pravic ni v vpeljavi naravnih zakonov, pač pa v njegovem preboju iz pat pozicije, v kateri se je znašla politična filozofija po zatonu krščanstva. Kljub temu, da vpelje absolutno oblast, je jedro njegove filozofije, človekova zmožnost samo-zagotavljanja sobivanja, v nadaljnjem razvoju pokopalo tako absolutizem, kot tudi omogočilo vznik političnega liberalizma in človekovih pravic.

*Ključne besede:* T. Hobbes, človekove pravice, politična filozofija, absolutizem.

## **Rok Svetlič**

### **The Significance of Hobbes's Political Philosophy for the Development of Concept of Human Rights**

The article demonstrates the ambivalent role of Hobbes's political philosophy concerning the development of concept of human rights. In the first glance, in accordance with the most widespread picture of Hobbes as a defender of absolutism, only the collision between his philosophy and human rights is possible since Hobbes explicitly denies that citizens have genuine rights of their own. On the other hand also the »jusnaturalistic« lecture of his political philosophy is known, focused on the series of natural laws which Hobbes introduces in Leviathan. In this sense the obligation to obedience to the social contract should be based on the moral duty properly so called and not (only) on the interest of the contractor, due to which the contract was made. It will be shown that »jusnaturalistic« lecture of Hobbes is unfounded since, on account of theorem of unlimited authorisation of sovereign, the effects of natural law on social coexistence within civil state is a priori excluded. Hobbes's contribution to the development of concept of human rights is not in the introduction of natural laws. It is in his successful escape out of situation in which, after the decline of Christianity, the political morality was tangled in. Despite of the unlimited authorisation of the state power, the core of his philosophy, the capacity of the man to his self-assurance of coexistence, had abolished the absolutism in the future and as well made possible the upswing of political liberalism and human rights.

*Key words:* T. Hobbes, human rights, political philosophy, absolutism.

---

## Hans-Georg Gadamer Tekst in interpretacija

Izhajajoč iz konfrontacije s sodobno francosko mislijo, zlasti z Jacquesom Derridajem, obravnava članek vprašanje odnosa med tekstom in interpretacijo. Temeljno spodbudo za spoprijem s témo prejema iz tradicije hermenevtike in iz filozofije Martina Heideggra, iz njegovih razmišljanj o krogu razumevanja in o fenomenu govornice. Kakšen je odnos teksta do govornice? Kaj lahko iz govornice pride v tekst? Kaj je sporazumevanje med govornici in kaj pomeni, da nam je skupno lahko dano nekaj takega, kot so teksti, ali celo, da v medsebojnem sporazumevanju nastane nekaj, kar je kot tekst za nas eno in isto? Kako je lahko pojem teksta doživel tako univerzalno razširitev? Pri tej témi gre za več kot za refleksijo o metodiki filoloških znanosti. Tekst je več kot naslov za predmetno polje literarnega raziskovanja. Interpretacija je več kot tehnika znanstvenega razlaganja tekstov.

*Ključne besede:* hermenevtika, interpretacija, tekst, govornica, literatura.

## Hans-Georg Gadamer Text and Interpretation

300

Originating from a confrontation with the contemporary French thought, especially with Jacques Derrida, the article discusses the question of the relation between text and interpretation. It receives the basic impulse for the deliberation on the theme from the tradition of hermeneutics and from the philosophy of Martin Heidegger, from his considerations upon the subjects of the circle of understanding and the phenomenon of language. What is the relation of the text towards the language? What comes from the language forth into the text? What does understanding between speakers mean and what does it mean that there can be commonly given to us something like texts, or even that in mutual understanding something comes into being that is, like a text, one and the same thing for us? How has the concept of the text been able to undergo such a universal extension? In this theme more is at stake than reflections upon the methodology of the philological sciences. Text is more than a title for the subject matter of literary research. Interpretation is more than the technique of scientifically interpreting texts.

*Key words:* hermeneutics, interpretation, text, language, literature.

**Emil Angehrn**  
**Tekst kot model?**  
**O branju in razumevanju sveta**

»Berljivost sveta« pomeni, sledeč Blumenbergu, ideal razumevanja. Toda vprašanje je, ali naj bi naše poznavanje sveta opisovali kot dejanje branja ali, splošneje, z jezikovnostjo. Mnogi teoretiki skušajo pokazati, da »model teksta« (Ricoeur) ni primerna paradigma za opisovanje kulture in človekovega razumevanja. Jezik ima osrednjo funkcijo v človeškem življenju, vendar obstajajo tudi mnogi ne-jezikovni načini izražanja in komunikacije. Članek obravnava različne motive, ki ležijo v temelju generalizacije metafore branja v kulturnih znanostih.

*Ključne besede:* tekst, interpretacija, Ricoeur, kultura, sporazumevanje.

**Emil Angehrn**  
**The Text as a Model?**  
**On Reading and Understanding of the World**

The 'readability of the world', according to Blumenberg, means an ideal of understanding. However, the question is whether our knowledge of the world should be described as an act of reading or, more generally, in terms of language. Many theorists argue that the 'model of the text' (Ricoeur) is not an adequate paradigm for describing culture and human understanding. Language has a central function in human life, but there are many non-linguistic ways of expression and of communication. The paper deals with the various motives, which underlie the generalization of the reading metaphor in cultural sciences.

*Key words:* text, interpretation, Ricoeur, culture, understanding.

**Tina Bilban**  
**Informacija na stičišču sodobne filozofije, znanosti in literature**

Vseprisotnost informacije in njen izreden pomen v vlogi osnovnega/osrednjega elementa v različnih kontekstih, je ena od glavnih specifik sodobnosti. V vsakodnevem kratkočasnem množici (golih) informacij zastira globlja vprašanja, po drugi strani pa je razumevanje vloge informacije ključno za sodobno približevanje naravi in bistvu fenomenov iz našega okolja. Prenos koncepta informacije je ključen tako za sodobni opis fizikalne realnosti in evolucije kot za sodobno konstrukcijo subjektivnega časa in njegovega stika z objektivnim časom, njena

---

vsestranska vpetost v sodobni prostor-čas pa se najbolj neposredno pokaže v literaturi. Refleksija teh raznolikih prenosov na podlagi združitve in ponovnega premisleka odgovorov izpostavlja zabrisano mejo prehajanja enega področja v drugega in omogoči kompleksen, jasnejši in zaradi njihove aktualnosti bistveno sodoben pregled vprašanja in sestavljajočega se odgovora o nas samih in našem okolju.

*Ključne besede:* informacija, kvantna fizika, subjektivni čas, evolucija, literatura.

## **Tina Bilban**

### **Information at the Junction of Philosophy, Science and Literature**

The omnipresence of information and its role of the central/basic element within different contexts represents one of the main characteristics of our contemporaneity. In everydayness of inauthentic Da-sein the amount of pure information obscures deeper questions; nevertheless, the understanding of its role is crucial for the contemporary approach towards interpreting phenomena in our environment. Transfer of the concept of information is therefore crucial for the contemporary description of physical reality, evolution and for contemporary construction of the subjective time and its link with the objective one, while its multiple connections with contemporary space-time can be most directly seen in literature. Reflection of these transfers by combining and rethinking their findings consequently emphasizes the vanishing border between different fields and makes complex, clear and contemporary review of the question and the partly constructed answer of us and our environment possible.

*Key words:* information, quantum physics, subjective time, evolution, literature.

## **Andrej Božič**

### **»Reci, da Jeruzalem je«. Paul Celan in vprašanje judovstva**

Kakor naznanja podnaslov, se v članku poskušam poeziji Paula Celana (1920–1970) približati z vidika vprašanja pesnikovega odnosa do judovstva, do lastnega porekla. Porekla, ki ni bistvenostno opredelilo določilo le avtorjeve osebne usode, temveč, čeprav večinoma neizrecno, na prvi pogled netematizirano ali celo samo prtajeno, tudi njegovo ustvarjalnost v celoti. Kako, na kakšen način se v Celanovem pesnjenju kaže in prikazuje, zrcali pesnikovo poreklo? Kakšen odnos zavzema, v njem in z njim, do svojega judovstva? Na kakšen način, kako so-konstituira in so-določa njegovo poetiko, njegovo samo-dojemanje in samo-razumevanje?

Na zastavljena vprašanja skušam odgovoriti z obravnavo in ob interpretaciji ene izmed Celanovih poslednjih pesmi, pesmi »Die Pole« (»Tečaja«) iz postumne zbirke *Zeitgehöft* (*Zadvorje časa*).

*Ključne besede:* poezija, judovstvo, poreklo, s-pomnjenje, polarnost.

## **Andrej Božič**

### **“Say that Jerusalem is”. Paul Celan and the Question of Judaism**

In the article, as its subtitle suggests, I attempt to approach the poetry of Paul Celan (1920–1970) from the viewpoint of the poet’s relation to Judaism, to his own origin. The Jewish origin did not only define the author’s personal fate, but also his creativity as a whole, although it mainly remains implicit, at the first glance unthematized and concealed. How, in what way does Celan’s origin show and reflect itself in his poetry? What kind of stance does the poet, in his art and with it, take towards Judaism? In what way, how does it determine his poetics, his understanding and comprehension of himself and his work? With and through the interpretation of one of Celan’s last poems, the poem “Die Pole” (“The Poles”) from his posthumous collection of poetry *Zeitgehöft* (*Homestead of Time*), I try to search for and find an answer to these questions.

*Key words:* poetry, Judaism, origin, re-membrance, polarity.

303

## **Andrina Tonkli Komel**

### **Filozofski spomin: Spomin za konec. O zadnji ljubezni**

Spomin pri Platonu ni samo to, o čemer se v filozofiji govori, ampak po čemer (se) filozofija govori. Glavna tema članka je, kako se platonsko poveže prebuditeljev spomina, erotične ljubezni in čudenja v neki nenadnosti, ki družijo vse troje kot začetek – filozofije. Zaljubiti se se povezuje s ponovno spomniti se tistega, kar najbolj izstopa, sije ven, in pomeni prepoznati lepoto kot edino in vse, kar je kot hkrati tisto, po čemer in zaradi česar sploh kaj je. Povezava ljubezenske prevzetosti z obuditvijo spomina na nepozabno, ki osupne običajno življenje in ga obrne na glavo, določi temeljno ontološko strukturo: če je to vse, kar je (kar hočem), potem je vse drugo nič, potem izven tega sploh ni ničesar drugega, razen nič.

*Ključne besede:* spomin, pozaba, filozofija, Platon, ljubezen.

---

**Andrina Tonkli Komel**  
**Philosophical Memory: Memory of the End. A Last Love**

Memory with Plato is not just about what is talked about in philosophy but through which philosophy speaks. The main theme of the article is how the awakening of memory, erotic love and wonderment is linked platonically in an abruptness, which combines all these three as the beginning of philosophy. To fall in love is connected with again remembering that which most stands out, shines out, and signifies recognition of beauty as unique and all that is real and, at the same time, as that according to and because of which anything exists at all. The link between being seized by love and renewed awakening of memory in oblivion, which amazes the normal and turns it on its head, establishes the basic ontological structure: if this is everything that is (that I want) then all else is nothing, then outside this there is nothing else except nothing.

*Key words:* memory, oblivion, philosophy, Plato, love.