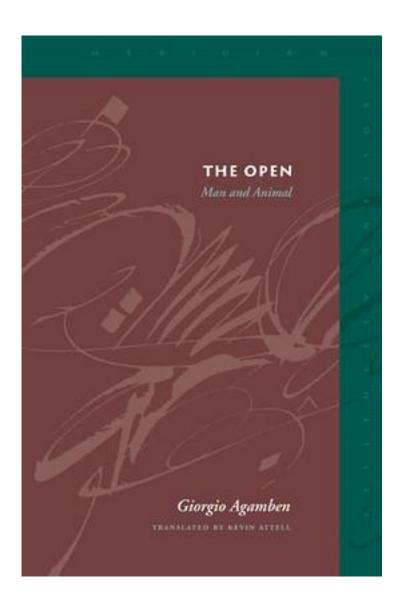
## The Open



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著者:Giorgio Agamben

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The end of human history is an event that has been foreseen or announced by both messianics and dialecticians. But who is the protagonist of that history that is coming--or has come--to a close? What is man? How did he come on the scene? And how has he maintained his privileged place as the master of, or first among, the animals? In "The Open," contemporary Italian philosopher Giorgio Agamben considers the ways in which the "human" has been thought of as either a distinct and superior type of animal, or a kind of being that is essentially different from animal altogether. In an argument that ranges from ancient Greek, Christian, and Jewish texts to twentieth-century thinkers such as Heidegger, Benjamin, and Kojeve, Agamben examines the ways in which the distinction between man and animal has been manufactured by the logical presuppositions of Western thought, and he investigates the profound implications that the man/animal distinction has had for disciplines as seemingly disparate as philosophy, law, anthropology, medicine, and politics.

## 作者介绍:

吉奥乔·阿甘本(1942—),意大利著名哲学家,现在任教于威尼斯建筑大学。他从1995年开始的"神圣人"系列举世瞩目,此外,他在语言哲学、诗学、生命政治、认识论等方面的研究也颇具影响力。主要著作包括《神圣人:至高权力和赤裸生命》《王国与荣耀》《语言的圣礼》《例外状态》《奥斯维辛的残余》《语言与死亡》《幼年与历史》《身体之用》《无内容的人》,等等。

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## 标签

阿甘本

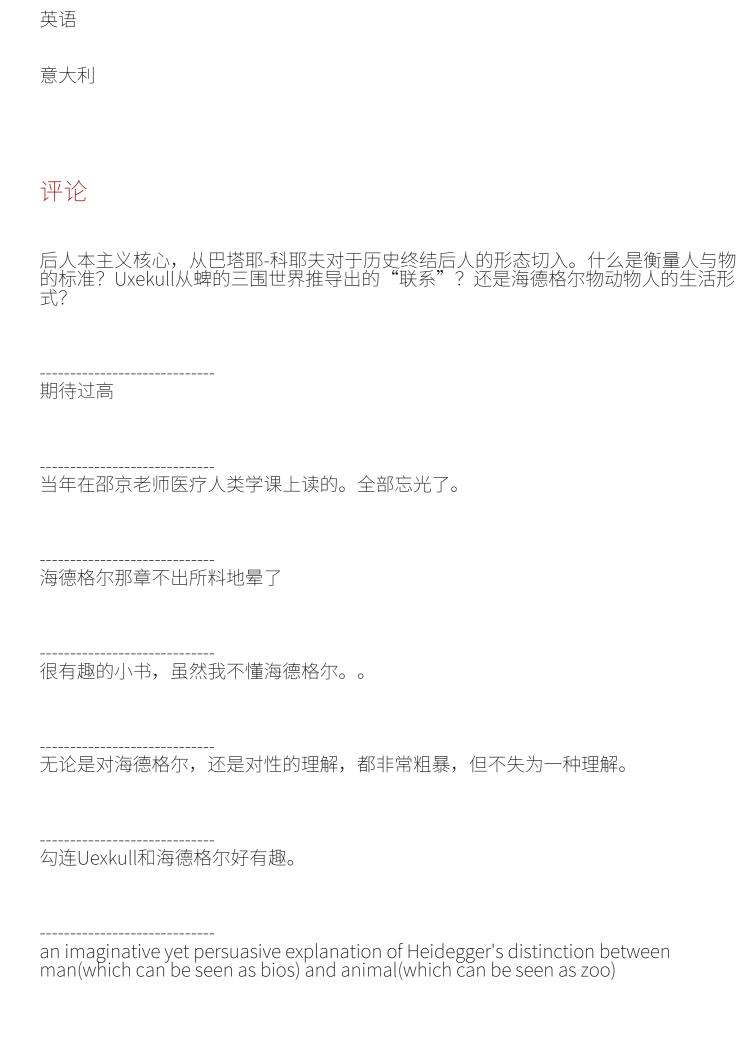
动物研究

政治哲学

Philosophy

Agamben Giorgio

Agamben



Profound boredom
哦
posthumanism课程读物。前半部分科耶夫巴塔耶历史的终结还跟得上,到了海德格尔的人与动物的区别就抓瞎了,好难懂啊,顺带结论也没懂。

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阿甘本对于末日之后人与其动物性相生的新造物的理解,与其对神圣人的生命政治范畴的辩证理解拥有一致的内核,即建立一个内部为空无的三元区分体系,在这个空无的间隙地带,在这个门槛中,悬置了动物与自己去抑因子间关系的存在超越了存在与存在物之间的差异,并在存在之外保持敞开。

这本书很有趣,引用了Uexkull、海德格尔这些人,将他们的观点串起来,讲述了动物 和人,但是我觉得一个很严重的问题是,在这本书里面,我看到的都是别人,却没有看 到阿冈本。

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