

## **Abstract**

This work deals with the difference between man and animal in the context of the theme of time as treated by Heidegger and Derrida. The starting point of the work is the critique of early Heidegger and his characterization of animal as poor in world. This critique targets his thinking of time and possibility. As first two chapters try to show, despite his basic emphasis on time and on the possibility character of human being, Heidegger still thinks time on the basis of presence and possibility on the basis of reality. Only after taking this step can he think animal privatively as *meaningless* or *poor* – in a certain absence of time. This critique results in looking for a more consistent thinking of time and possibility as a way to a more welcoming thinking of animal. The third chapter is concerned with Derrida's objections to searching for other time and it maps the main problems connected with this project of Heidegger. The next three chapters present the main analysis of Heidegger's later thought of time. The differences between his late and early thought are emphasized as the differences between his late speech *Time and Being* and the early work *Being and Time*. Heidegger in his later works explores the unity of the three-dimensional time and beware to think it as presence. The ground of the unity of time is its fourth dimension called the *nearing nearness*, which happens as nearing/distancing. By means of this motif I try to analyze the finitude of man and of thought. This finitude is interpreted as *binding the covering and uncovering*. Thus a framework is created for thinking a human world which respects animal distinctiveness. The last chapter brings several literature examples of meeting an animal, which has a transforming quality. This relation is happening as identity and difference between a human and an animal.