

Abbreviations Of Works By Jacques Derrida

Jacques Derrida and the Two Sources of Religion, Science, and the Media

Augustine and Postmodernism

Lacan: A Genealogy

Rosenzweig and Derrida on the Nation of Philosophy

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MALDONADO REILLY

Jacques Derrida and the Two Sources of Religion, Science, and the Media

Fordham Univ Press

Examines themes of loss and mourning in the late work of Derrida. In this book, Kas Saghafi argues that the notion of "the end the world" in Derrida's late work is not a theological or cosmological matter, but a meditation on mourning and the death of the other. He examines this and several other tightly knit motifs in Derrida's work: mourning, survival, the phantasm, the event, and most significantly, the term salut, which in French means at once greeting and salvation. An underlying concern of *The World after the End of the World* is whether a discourse on salut (saving, being saved, and salvation) can

be dissociated from discourse on religion. Saghafi compares Derrida's thought along these lines with similar concerns of Jean-Luc Nancy's. Combining analysis of these themes with reflections on personal loss, this book maintains that, for Derrida, salutation, greeting, and welcoming is resistant to the economy of salvation. This resistance calls for what Derrida refers to as a "spectro-poetics" devoted to and assigned to the other's singularity.

"Saghafi's book makes a remarkable contribution as a coming-to-terms with interminable mourning." — Peggy Kamuf, author of *To Follow: The Wake of Jacques Derrida*

Augustine and Postmodernism Edinburgh University Press

First multi-year cumulation covers six years: 1965-70.

Lacan: A Genealogy Springer

"One of the most interesting scholars

working at the intersection of deconstruction and psychoanalysis." —Rebecca Comay, University of Toronto

For the Love of Psychoanalysis is a book about what exceeds or resists calculation—in life and in death. Elizabeth Rottenberg examines what emerges from the difference between psychoanalysis and philosophy. Part I, "Freuderrida," announces a non-traditional Freud: a Freud associated not with sexuality, repression, unconsciousness, and symbolization, but with accidents and chance. Looking at accidents both in and of Freud's writing, Rottenberg elaborates the unexpected insights that both produce and disrupt our received ideas of psychoanalytic theory. Whether this disruption is figured as a foreign body, as traumatic temporality, as spatial unlocatability, or as the death drive, it points to something neither simply inside

nor simply outside the psyche, neither psychically nor materially determined. Whereas the close reading of Freud leaves us open to the accidents of psychoanalytic writing, Part II, "Freuderrida," addresses itself to what transports us back and limits the openness of our horizon. Here the example par excellence is the death penalty and the cruelty of its calculating decision. If "Freuderrida" insists on the death penalty, if it returns to it compulsively, it is not only because its calculating drive is inseparable from the history of reason as philosophical reason; it is also because the death penalty provides us with one of the most spectacular and spectacularly obscene expressions of Freud's death drive. "Brilliant, pathbreaking, witty, and lucidly argued" (Elissa Marder, Emory University), this book will be essential reading for anyone interested in Freud, Derrida, and the many critical debates to which their thought gives rise.

Rosenzweig and Derrida on the Nation of Philosophy Penn State Press

Written in the wake of Jacques Derrida's death in 2004, *Derrida From Now On* attempts both to do justice to the memory of Derrida and to demonstrate the continuing significance of his work for contemporary philosophy and literary theory. If Derrida's thought is to remain relevant for us today, it must be at once understood in its original context and uprooted and transplanted elsewhere. Michael Naas thus begins with an analysis of Derrida's attachment to the French language, to Europe, and to European secular thought, before turning to Derrida's long engagement with the American context and to the ways in which deconstruction allows us to rethink the history, identity, and promise of post-9/11 America. Taking as its point of departure several of Derrida's later works (from "Faith and Knowledge" and *The Work of Mourning* to *Rogues* and *Learning to Live Finally*), the book demonstrates how Derrida's analyses of the phantasms of sovereignty, the essential autoimmunity of democracy or religion, or the impossible mourning of the nation-state can help us to understand what is happening today in American culture, literature, and politics. Though Derrida's thought has always lived on only by being translated elsewhere, his disappearance will have driven home this necessity with a new force and an unprecedented urgency. *Derrida From Now On* is an effect of this force and an attempt to respond to this urgency.

A Genealogy Indiana University Press

This book explores the relationship between the works of Agamben and

Jacques Derrida. Arthur Willemse explains how Agamben's thought renders Derridean terminology inoperative—by suspending the suspense of signification. He argues that this is Agamben's way of undoing a theological structure of thought that philosophy has unknowingly appropriated.

The Oxford Handbook of Dewey

Indiana University Press

This is a book about why Jean-Jacques Rousseau can be seen as one of the first theorists of the concept of civil society and a key source of the idea of a federal system.

There's No Such Thing as a Sexual Relationship Edinburgh University Press

'No democracy without deconstruction': *Deconstruction and Democracy* evaluates and substantiates Derrida's provocative claim, assessing the importance of this influential and controversial contemporary philosopher's work for political thought. Derrida addressed political questions more and more explicitly in his writing, yet there is still confusion over the politics of deconstruction. Alex Thomson argues for a fresh understanding of Derrida's work, which acknowledges both the political dimension of deconstruction and its potential contribution to our thinking about politics. The book provides cogent analysis and exegesis of Derrida's political writings; explores the implications for political theory and practice of Derrida's work; and brings Derrida's work into dialogue with other major strands of contemporary political thought. *Deconstruction and Democracy* is the clearest and most detailed engagement available with the politics of deconstruction, and is a major contribution to scholarship on the later works of Jacques Derrida, most notably his *Politics of Friendship*.

Another Writing Psychology Press

In *Jacques Derrida: Opening Lines*, Marian Hobson gives us a thorough and elegant analysis of this controversial and seminal contemporary thinker. Looking closely at the language and the construction of some of Derrida's philosophy, Hobson suggests the way he writes, indeed the fact he writes in another language, affects how he can be understood by English speakers. This superb study on the question of language will make illuminating reading for anyone studying or engaged with Derrida's philosophy.

Derrida and Husserl SUNY Press

Derrida and the Legacy of

Psychoanalysis Oxford University Press

Two Lessons on Lacan Fordham Univ Press

Published in 1973, "L'Etourdit" was one of the French philosopher Jacques Lacan's

most important works. The book posed questions that traversed the entire body of Lacan's psychoanalytical explorations, including his famous idea that "there is no such thing as a sexual relationship," which seeks to undermine our certainties about intimacy and reality. In *There's No Such Thing as a Sexual Relationship*, Alain Badiou and Barbara Cassin take possession of Lacan's short text, thinking "with" Lacan about his propositions and what kinds of questions they raise in relation to knowledge. Cassin considers the relationship of the real to language through a Sophist lens, while the Platonist Badiou unpacks philosophical claims about truth. Each of their contributions echoes back to one another, offering new ways of thinking about Lacan, his seminal ideas, and his role in advancing philosophical thought.

Columbia University Press

Reactions to Derrida vary dramatically: some regard him as a charlatan, as simply nihilistic and irrationalist; others as an extraordinarily clear and patient thinker, concerned with the affirmation and elaboration of a new enlightenment. However construed, his work in the field of deconstruction has been a decisive point of reference and orientation for cultural and intellectual debate in the English-speaking world.

Adam Smith's Response to Rousseau

Routledge

The first full-length study of hospitality in the writings of Jacques Derrida

Derrida, Jacques Derrida and the Legacy of Psychoanalysis

Explores the strategies of design, contrast, and resonance in the works of Hezel, Heidegger, Bataille, Blanchot, Derrida, and Kierkegaard

Current Catalog Continuum

Adam Smith is popularly regarded as the ideological forefather of laissez-faire capitalism, while Rousseau is seen as the passionate advocate of the life of virtue in small, harmonious communities and as a sharp critic of the ills of commercial society. But, in fact, Smith had many of the same worries about commercial society that Rousseau did and was strongly influenced by his critique. In this first book-length comparative study of these leading eighteenth-century thinkers, Dennis Rasmussen highlights Smith's sympathy with Rousseau's concerns and analyzes in depth the ways in which Smith crafted his arguments to defend commercial society against these charges. These arguments, Rasmussen emphasizes, were pragmatic in nature, not ideological: it was Smith's view that, all things considered, commercial society offered

more benefits than the alternatives. Just because of this pragmatic orientation, Smith's approach can be useful to us in assessing the pros and cons of commercial society today and thus contributes to a debate that is too much dominated by both dogmatic critics and doctrinaire champions of our modern commercial society.

Other Side of Desire, The Cambria Press

Our political climate is increasingly characterised by hostility towards constructed others. Steven Gormley answers the question: what does it mean to do justice to others? He pursues this question by developing a critical, but productive, dialogue between deliberative theory and deconstruction. Two key claims emerge from this. First: doing justice to the other demands that we maintain an ethos of interruption. And secondly: Such an ethos requires a democratic form of politics. In developing this account, Gormley places deliberative theory and deconstruction into critical conversation with the work of Mouffe, Aristotle, Rorty, Laclau and different traditions of critical theory.

Philosophy, Art, and the Specters of

Jacques Derrida Wipf and Stock Publishers

This volume collects papers and discussion from the third Villanova conference on religion and postmodernism. While studies on and about Augustine as a philosopher abound, few approach his work from a deconstructionist point of view.

The Problems and Promise of Commercial Society Bloomsbury Publishing

Explores Lacan's theory of the registers through readings of a wide variety of texts.

A Democratic Venture Bloomsbury Publishing

Deconstruction is no game of mirrors, revealing the text as a play of surface against surface. Its more radical philosophical effort is to get behind the mirror and question the very nature of reflection. "The Tain of the Mirror" (tain names the tinfoil, or lusterless back of the mirror) explores that gritty surface without which no reflection would be possible. Gasche does what no one has done before in many discussions of Derrida, namely to tie his work in an authoritative way to its origins in the history of the criticism of reflexivity.

The Reproduction of Life Death Edinburgh University Press

Lacan: A Genealogy provides a genealogical account of Lacan's work as a

whole, from his early writings on paranoid psychosis to his later work on the real and surplus enjoyment. Beistegui argues that Lacan's work requires an in-depth genealogy to chart and interpret the his key concept of desire. The genealogy is both a historical and critical approach, inspired by Foucault, which consists in asking how - that is, by what theoretical and practical transformations, by the emergence of which discourses of truth, which institutions, and which power relations - our current subjectivity was shaped. Desire is a crucial thread throughout because it lies at the heart not only of liberal political economy, psychiatry and psychopathology, and the various discourses of recognition (from philosophy to psychology and the law) that shape our current politics of identity, but also, and more importantly, of the manner in which we understand, experience and indeed govern ourselves, ethically and politically. A novel reading of Lacan that foregrounds the radicality and urgency of his concepts and the relationship between desire, norm and the law.

Derrida and Lacan SUNY Press

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