
Sade My Neighbor Northwestern University Studies In Phenomenology

Remains of a Self
Edinburgh Companion to Samuel Beckett and the Arts
Sexuality
Melancholy, Love, and Time
Sade My Neighbor
The Jouissance Principle
Cultures of Darkness
Counterpleasures
The Limits of Ferocity
Dorsality
Beckett and Animals
The Cambridge Introduction to Literature and Psychoanalysis
The Cambridge History of Philosophy in the Nineteenth Century (1790-1870)
Umbr(a): Writing
Examining Aspects of Sexuality and the Self
The Self and Its Pleasures
Dead Letters to Nietzsche, or the Necromantic Art of Reading Philosophy
Sade My Neighbor
Economy and Architecture
Essays on Deleuze
Dante, Cinema, and Television
The Delirium of Praise
Sex from Plato to Paglia: M-Z
The Marquis de Sade and the Avant-Garde
Violence and Mediation in Contemporary Culture
Passion in Philosophy
Edinburgh Companion to Samuel Beckett and the Arts
Old Schools
Masters of Two Arts
Body Parts
Prior to Meaning
The Trials of Oscar Wilde
The First Person Singular
The Cambridge Companion to Simone de Beauvoir
The Problem of Atheism
Terror and Its Discontents
Archives of the Insensible
Outsider Theory

NADIA DIAMOND

Remains of a Self U of Minnesota Press

This collection of essays addresses two major issues of contemporary culture: the problem of violence in relation to notions of "difference" and power; and the role of mediation in making possible non-conflictive play of cultural differences. *Edinburgh Companion to Samuel Beckett and the Arts* Cambridge University Press

The latest volume in the Cambridge Histories of Philosophy series, the Cambridge History of Philosophy in the Nineteenth Century brings together twenty-nine leading experts in the field and covers the years 1790–1870. Their twenty-eight chapters provide a comprehensive survey of the period, organising the material topically. After a brief editor's introduction, it begins with three chapters surveying the background of nineteenth-century philosophy: followed by two on logic and mathematics, two on nature and natural science, five on mind and language (including psychology, the human sciences and aesthetics), four on ethics, three on religion, seven on society (including chapters on the French Revolution, the decline of natural right, political economy and social discontent), and three on history, which deal with historical method, speculative theories of history and the history of philosophy.

Sexuality Cornell University Press

Camille Desmoulins, a journalist writing under the Montagnard regime of 1793-94, remarked that France's government had replaced "the language of democracy" with "the cold poison of fear, which paralyzed thought in the bottom of people's souls, and prevented it from pouring forth at the tribunal, or in writing." How this happened, how the Reign of Terror reached even into the realms of thought and language, is the subject of Caroline Weber's book, a revealing look into the paradoxical embargo on free expression that underpinned the Robespierrists' self-proclaimed "despotism of liberty" during the French Revolution. Weber examines Jean-Jacques Rousseau's and the Robespierrists' articulation of a series of initiatives designed to curtail and control

the dissemination of alternative political and philosophical messages in the republic. Here Weber underscores the internal contradictions and limitations of an enterprise that promised universal freedom while oppressing particularism, and that railed against the very language that it was compelled to adopt as a principal political tool. The book then focuses on two eloquent contemporary critics of this phenomenon, Desmoulins and the Marquis de Sade, the infamous libertine author. Weber demonstrates how Desmoulins reconfigured the Montagnard regime's rhetoric to conjure up a political system based on tolerance, not terror, and how Sade deftly parodied the Robespierrists' brutality and hypocrisy, proposing a republic based on the ruthless elimination of dissident voices and on the unabashed celebration of despotism and bloodshed. A balanced account of how the "discourse of totality" actually restricted particular freedoms in the wake of the French Revolution, this book provides a highly original--and timely--exposition of the political uses of rhetoric and of the links between language and power.

Melancholy, Love, and Time University of Toronto Press

Among the first and foremost of American continental philosophers, Alphonso Lingis refines his own thought through a topic usually deemed unworthy of philosophical examination—passion. Lingis criticizes traditional scientific accounts of the emotions as dividing or disrupting our lives and argues for passion as a unifying force, a concept which invites philosophical exploration. The book's structure is twofold. First, it offers an examination of Lingis's most recent developments through the topic of passion with essays from some of the most established commentators on the work of Lingis. Second, it offers a substantial retrospective on Lingis's thought in relation to some of the major figures in continental philosophy, namely Levinas, Kant, Heidegger, Butler, Foucault, and Nietzsche, all interweaving the theme of passion. Written to celebrate the eightieth anniversary of Lingis's birth, these essays show how Lingis's thought has not only endured over so many productive decades but also remains vital and even continues to grow. *Sade My Neighbor* Princeton University Press

Enlightenment ideals of a society rooted in liberationist reason

and morality were trampled in the wake of the savagery of the Second World War. That era's union of cold technology and ancient hatreds gave rise to a dark, alternative reason—an ethic that was value-free and indifferent with regard to virtue and vice, freedom, and slavery. In a world where "the unthinkable" had become reality, it is small wonder that theorists would turn to the writings of a man whose eighteenth-century imagination preceded twentieth-century history in its unbridled exploration of viciousness, perversion, and monstrosity: the Marquis de Sade. Klossowski was one of the first philosophers in postwar Europe to ask whether Sade's reason, although aberrant and perverted to evil passions, could be taken seriously. Klossowski's seminal work inspired virtually all subsequent study of Sadean thought, including that of de Beauvoir, Deleuze, Derrida, Bataille, Blanchot, Paulhan, and Lacan.

The Jouissance Principle Associated University Presse

In "Archives of the Insensible" anthropologist Allen Feldman presents a genealogical critique of the sensibilities and insensibilities of contemporary warfare. Feldman subjects the law to a strip search, interrogating diverse trials and revealing the intersecting forms of bodily and psychic subjugation that they display. Throughout, ethnographic specificities are treated philosophically and political philosophy is treated ethnographically through deconstructive description. Among the cases he examines are the interrogation of Ashraf Salim at the Combatant Status Review Tribunal at Guantanamo; the kangaroo court of American soldiers who murdered Gul Mudin, an Afghani noncombatant; Gerhard Richter's forensic paintings of the disputable suicides of a Red Brigade cell in Stammheim prison; Radovan Karadzic's forensic allegations against the corpses attributed to his shelling of a market in Sarajevo; the trial of the police officers who beat Rodney G. King and the latter's judicial lynching by video montage; Jean Luc Godard's film class at Sarajevo where visual facts are indicted for no longer speaking for themselves; and Jacques Derrida standing naked before his cat while awaiting apocalyptic judgment. Through his analysis of these and several other cases, Feldman shows how state power arises "ex nihilo" in the chasm between violent events themselves and the space where political meaning is made. He aims to

reverse sovereign logic, the whole task of which is to transform what Foucault called the enigmatic dispersion of human events into certified facts on which state violence is grounded. In contrast, Feldman relies on the disorientation that arises from micrological description as theory in an attempt to retard the hyperaccelerated time of war and media."

Cultures of Darkness Rowman & Littlefield

Carlo Testa demonstrates that while pairings of famed directors and writers are commonplace in modern Italian cinema, the study of the interrelation between Italian cinema and European literature has been almost completely neglected in film scholarship.

Counterpleasures Umbr(a) Journal

Old Schools marks out a modernist countertradition. The book makes sense of an apparent anachronism in twentieth-century literature and cinema: a fascination with outmoded, paradigmatically pre-modern educational forms that persists long after they are displaced in progressive pedagogical theories. Advocates of progressive education turned against Latin in particular. The dead language—taught through time-tested means including memorization, recitation, copying out, and other forms of repetition and recall—needed to be updated or eliminated, reformers argued, so that students could breathe free and become modern, achieving a break with convention and constraint. Yet McGlazer's remarkable book reminds us that progressive education was championed not only by political progressives, but also by Fascists in Italy, where it was an object of Gramsci's critique. Building on Gramsci's pages on the Latin class, McGlazer shows how figures in various cultural vanguards, from Victorian Britain to 1970s Brazil, returned to and reimagined the old school. Strikingly, the works that McGlazer considers valorize this school's outmoded techniques even at their most cumbersome and conventional. Like the Latin class to which they return, these works produce constraints that feel limiting but that, by virtue of that limitation, invite valuable resistance. As they turn grammar drills into verse and repetitious lectures into voiceovers, they find unlikely resources for critique in the very practices that progressive reformers sought to clear away. Registering the past's persistence even while they respond to the mounting pressures of modernization, writers and filmmakers from Pater to Joyce to Pasolini retain what might look like retrograde

attachments—to tradition, transmission, scholastic rites, and repetitive forms. But the counter-progressive pedagogies that they devise repeat the past to increasingly radical effect. Old Schools teaches us that this kind of repetition can enable the change that it might seem to impede.

The Limits of Ferocity Routledge

This volume presents various points of view on historical, sociological, and linguistic approaches to sexuality and the self. This eBook is comprised of thirteen chapters and is a result of proceedings from the 6th Global Conference on Persons and Sexualities.

Dorsality Fordham University Press

This is the first full-length study to explore the significance of animals in Samuel Beckett's prose, drama, and poetry. Bringing together an international array of Beckett specialists, the collection theorizes a broad spectrum of animal manifestations while focusing on the roles that distinct animal forms play within Beckett's work.

Beckett and Animals University of Michigan Press

More than 150 alphabetically arranged entries on topics, thinkers, religions, movements, and concepts locate sexuality in its humanistic and social contexts.

[The Cambridge Introduction to Literature and Psychoanalysis](#)

University of Chicago Press

Table of contents

[The Cambridge History of Philosophy in the Nineteenth Century \(1790-1870\)](#) Rowman & Littlefield

From the twentieth century into the twenty-first, psychoanalysis and deconstruction have challenged, and continue to challenge, our conceptions of subjectivity and selfhood. This book argues that taking forward this heritage we must retrace the subject and the self as undergoing perpetual auto-deconstruction, through the lens of solitude.

Umbr(a): Writing Routledge

Peasants, religious heretics, witches, pirates, runaway slaves, prostitutes and pornographers, frequenters of taverns and fraternal society lodge rooms, revolutionaries, blues and jazz musicians, beats, and contemporary youth gangs--those who defied authority, choosing to live outside the defining cultural dominions of early insurgent and, later, dominant capitalism are what Bryan D. Palmer calls people of the night. These lives of

opposition, or otherness, were seen by the powerful as deviant, rejecting authority, and consequently threatening to the established order. Constructing a rich historical tapestry of example and experience spanning eight centuries, Palmer details lives of exclusion and challenge, as the "night travels" of the transgressors clash repeatedly with the powerful conventions of their times. Nights of liberation and exhilarating desire--sexual and social--are at the heart of this study. But so too are the dangers of darkness, as marginality is coerced into corners of pressured confinement, or the night is used as a cover for brutalizing terror, as was the case in Nazi Germany or the lynching of African Americans. Making extensive use of the interdisciplinary literature of marginality found in scholarly work in history, sociology, cultural studies, literature, anthropology, and politics, Palmer takes an unflinching look at the rise and transformation of capitalism as it was lived by the dispossessed and those stamped with the mark of otherness.

[Examining Aspects of Sexuality and the Self](#) Duke University Press

A vital and timely reminder that modern life owes as much to outlandish thinking as to dominant ideologies What do the Nag Hammadi library, Dan Brown's The Da Vinci Code, speculative feminist historiography, Marcus Garvey's finances, and maps drawn by asylum patients have in common? Jonathan P. Eburne explores this question as never before in *Outsider Theory*, a timely book about outlandish ideas. Eburne brings readers on an adventure in intellectual history that stresses the urgency of taking seriously—especially in an era of fake news—ideas that might otherwise be discarded or regarded as errant, unfashionable, or even unreasonable. Examining the role of such thinking in contemporary intellectual history, Eburne challenges the categorical demarcation of good ideas from flawed, wild, or bad ones, addressing the surprising extent to which speculative inquiry extends beyond the work of professional intellectuals to include that of nonprofessionals as well, whether amateurs, unfashionable observers, or the clinically insane. Considering the work of a variety of such figures—from popular occult writers and gnostics to so-called outsider artists and pseudoscientists—Eburne argues that an understanding of its circulation and recirculation is indispensable to the history of ideas. He devotes close attention to ideas and texts usually omitted from or marginalized within orthodox histories of literary

modernism, critical theory, and continental philosophy, yet which have long garnered the critical attention of specialists in religion, science studies, critical race theory, and the history of the occult. In doing so he not only sheds new light on a fascinating body of creative thought but also proposes new approaches for situating contemporary humanities scholarship within the history of ideas. However important it might be to protect ourselves from “bad” ideas, *Outsider Theory* shows how crucial it is for us to know how and why such ideas have left their impression on modern-day thinking and continue to shape its evolution.

The Self and Its Pleasures SUNY Press

This first English-language translation captures the excitement of the original text—already a contemporary classic, and will likely become a standard reference in the history of eighteenth-century thought, politics, and society, and in the philosophy of love, sexuality, and feminism.

[Dead Letters to Nietzsche, or the Necromantic Art of Reading](#)

[Philosophy](#) Edinburgh University Press

In 1964, Augusto Del Noce assembled in a book some of his best works on Marxism, atheism, and the history of modern

philosophy. The result was *Il problema dell'ateismo*, which he always regarded as foundational to his way of thinking. The book remains his best-known work and is still in print in Italy almost sixty years later. *The Problem of Atheism* offers the first English translation of this landmark book, one of the earliest works to recognize the new secularizing trends in Western culture following World War II. Del Noce situates atheism historically, reconstructing its philosophical trajectory through European modernity. Documenting the author's entire intellectual experience, these essays explore the birth of modern philosophy, reckon with the great European crisis of 1917 to 1945 and the Cold War that followed, and mine the opposition between Marxism and the rise of the affluent society. The result is rich with premonitions of the cultural landscape that would take shape throughout the 1960s and the decades that followed. Proving its English translation to be long overdue, *The Problem of Atheism* remains relevant to contemporary debates about secularization, political theology, and modernity.

[Sade My Neighbor](#) Ohio University Press

Following Oscar Wilde's trials for committing acts of gross

indecent with men, he lost his family, his freedom and his will to live. This book sets out to examine how Victorian society could allow, or indeed, need this to happen.

Economy and Architecture Northwestern University Press

A powerful critique of the revolutionary mentality and sexual aggression represented in the works of authors including D. H. Lawrence, Georges Bataille, Henry Miller, and Norman Mailer.

[Essays on Deleuze](#) U of Minnesota Press

Why did France spawn the radical poststructuralist rejection of the humanist concept of ‘man’ as a rational, knowing subject? In this innovative cultural history, Carolyn J. Dean sheds light on the origins of poststructuralist thought, paying particular attention to the reinterpretation of the self by Jacques Lacan, Georges Bataille, and other French thinkers. Arguing that the widely shared belief that the boundaries between self and other had disappeared during the Great War helps explain the genesis of the new concept of the self, Dean examines an array of evidence from medical texts and literary works alike. *The Self and Its Pleasures* offers a pathbreaking understanding of the boundaries between theory and history.

Related with *Sade My Neighbor* Northwestern University Studies In Phenomenology:

- The National Society Of Academic Excellence : [click here](#)