

Margins Of Philosophy Jacques Derrida

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Margins Of Philosophy Jacques Derrida

Jacques Derrida (/ ˈ d ɪ r ɪ d /; French: [ɑ k d ɛ d ʁ i d a]; born Jackie Élie Derrida; July 15, 1930 – October 9, 2004) was an Algerian-born French philosopher best known for developing a form of semiotic analysis known as deconstruction, which he discussed in numerous texts, and developed in the context of phenomenology.

Jacques Derrida—Wikipedia

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Paper \$30.00 ISBN: 9780226143262 Published February 1984. "In this densely imbricated volume Derrida pursues his devoted, relentless dismantling of the philosophical tradition, the tradition of Plato, Kant, Hegel, Nietzsche, Husserl, Heidegger—each dealt with in one or more of the essays. There are essays too on linguistics (Saussure, Benveniste, Austin)

Margins of Philosophy: Derrida, Bass

Jacques Derrida A communication to the Congr s international des Soci t s de philosophie de langue francaise, Montreal, August 1971. From Margins of Philosophy, tr. Alan Bass, pp. 307-330 Still confining ourselves, for simplicity, to spokenutterance. Austin, How to Do Things with Words, p. 113 n.2.

S E C—Hydra

If Derrida 's point is simply that Husserl 's phenomenology holds within itself conclusions that Husserl failed to recognise, Derrida seems to be able to disavow any transcendental or ontological position. This is why he argues that his work occupies a place in the margins of philosophy, rather than simply being philosophy per se.

Derrida, Jacques | Internet Encyclopedia of Philosophy

"The Margins of Philosophy" is an interesting work by this academically controversial author. Generally speaking—and what more can one do in a review—Derrida's readings are heavily influenced by Heidegger's statement that what an author keeps silent is as important as what he states.

Margins of Philosophy: Derrida, Jacques, Bass, Alan ...

The title of this course, ' The Margins of Philosophy ', takes its name from an eponymous collection of essays published in 1972 by the French Algerian philosopher Jacques Derrida (1930-2004).

The Margins of Philosophy: Postcolonial, Gender, and Queer ...

* referenced in the Derrida entry. " the English edition collects an alternate translation of the essay 'Signature, Event, Context', which already appeared in Margins of Philosophy, with 'Limited Inc., abc' and 'Afterword: Toward an Ethics of Discussion,' which had not been previously collected in any language. The latter essays were collected first in English, partially because the last of ...

"In this densely imbricated volume Derrida pursues his devoted, relentless dismantling of the philosophical tradition, the tradition of Plato, Kant, Hegel, Nietzsche, Husserl, Heidegger—each dealt with in one or more of the essays. There are essays too on linguistics (Saussure, Benveniste, Austin) and on the nature of metaphor ("White Mythology"), the latter with important implications for literary theory. Derrida is fully in control of a dazzling stylistic register in this book—a source of true illumination for those prepared to follow his arduous path. Bass is a superb translator and annotator. His notes on the multilingual allusions and puns are a great service."—Alexander Gelley, Library Journal

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First published in 1967, Writing and Difference, a collection of Jacques Derrida's essays written between 1959 and 1966, has become a landmark of contemporary French thought. In it we find Derrida at work on his systematic deconstruction of Western metaphysics. The book's first half, which includes the celebrated essay on Descartes and Foucault, shows the development of Derrida's method of deconstruction. In these essays, Derrida demonstrates the traditional nature of some purportedly nontraditional currents of modern thought—one of his main targets being the way in which "structuralism" unwittingly repeats metaphysical concepts in its use of linguistic models. The second half of the book contains some of Derrida's most compelling analyses of why and how metaphysical thinking must exclude writing from its conception of language, finally showing metaphysics to be constituted by this exclusion. These essays on Artaud, Freud, Bataille, Hegel, and Lévi-Strauss have served as introductions to Derrida's notions of writing and difference—the untranslatable formulation of a nonmetaphysical "concept" that does not exclude writing—for almost a generation of students of literature, philosophy, and psychoanalysis. Writing and Difference reveals the unacknowledged program that makes thought itself possible. In analyzing the contradictions inherent in this program, Derrida foes on to develop new ways of thinking, reading, and writing,—new ways based on the most complete and rigorous understanding of the old ways. Scholars and students from all disciplines will find Writing and Difference an excellent introduction to perhaps the most challenging of contemporary French thinkers—challenging because Derrida questions thought as we know it.

"The English version of Dissemination [is] an able translation by Barbara Johnson Derrida's central contention is that language is haunted by dispersal, absence, loss, the risk of unmeaning, a risk which is starkly embodied in all writing. The distinction between philosophy and literature therefore becomes of secondary importance. Philosophy vainly attempts to control the irrecoverable dissemination of its own meaning, it strives—against the grain of language—to offer a sober revelation of truth. Literature—on the other hand—flaunts its own meretriciousness, abandons itself to the Dionysiac play of language. In Dissemination—more than any previous work—Derrida joins in the revelry, weaving a complex pattern of puns, verbal echoes and allusions, intended to 'deconstruct' both the pretension of criticism to tell the truth about literature, and the pretension of philosophy to the literature of truth."—Peter Dews, New Statesman

Limited Inc. is a major work in the philosophy of language by the celebrated French thinker Jacques Derrida. The book's two essays, 'Limited Inc.' and 'Signature Event Context,' constitute key statements of the Derridean theory of deconstruction. They are perhaps the clearest exposition to be found of Derrida's most controversial idea.

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Few philosophers held greater fascination for Jacques Derrida than Martin Heidegger, and in this book we get an extended look at Derrida 's first real encounters with him. Delivered over nine sessions in 1964 and 1965 at the École Normale Supérieure, these lectures offer a glimpse of the young Derrida first coming to terms with the German philosopher and his magnum opus, Being and Time. They provide not only crucial insight into the gestation of some of Derrida 's primary conceptual concerns—indeed, it is here that he first uses, with some hesitation, the word " deconstruction " —but an analysis of Being and Time that is of extraordinary value to readers of Heidegger or anyone interested in modern philosophy. Derrida performs an almost surgical reading of the notoriously difficult text, marrying pedagogical clarity with patient rigor and acting as a lucid guide through the thickets of Heidegger 's prose. At this time in intellectual history, Heidegger was still somewhat unfamiliar to French readers, and Being and Time had only been partially translated into French. Here Derrida mostly uses his own translations, giving his own reading of Heidegger that directly challenges the French existential reception initiated earlier by Sartre. He focuses especially on Heidegger 's Destruktion (which Derrida would translate both into " solicitation " and " deconstruction ") of the history of ontology, and indeed of ontology as such, concentrating on passages that call for a rethinking of the place of history in the question of being, and developing a radical account of the place of metaphoricity in Heidegger 's thinking. This is a rare window onto Derrida 's formative years, and in it we can already see the philosopher we 've come to recognize—one characterized by a bravura of exegesis and an inventiveness of thought that are particularly and singularly his.

One of the most influential and controversial thinkers of the twentieth-century, Jacques Derrida 's ideas on deconstruction have had a lasting impact on philosophy, literature and cultural studies. Jacques Derrida: Basic Writings is the first anthology to present his most important philosophical writings and is an indispensable resource for all students and readers of his work. Barry Stocker 's clear and helpful introductions set each reading in context, making the volume an ideal companion for those coming to Derrida 's writings for the first time. The selections themselves range from his most infamous works including Speech and Phenomena and Writing and Difference to lesser known discussion on aesthetics, ethics and politics.

Derrida's new book bears a special significance because it focuses on an issue that has informed the whole of his work up to the present. One of the aporetic experiences touched upon is that "my death" can never be subject to an experience that would be properly mine, that I can have and account for, yet that there is, at the same time, nothing closer to me and more properly mine than "my death."

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