

The Post Card From Socrates To Freud And Beyond Jacques Derrida

Thank you unconditionally much for downloading **The Post Card From Socrates To Freud And Beyond Jacques Derrida**. Most likely you have knowledge that, people have look numerous period for their favorite books once this The Post Card From Socrates To Freud And Beyond Jacques Derrida, but end happening in harmful downloads.

Rather than enjoying a fine ebook gone a mug of coffee in the afternoon, then again they juggled subsequent to some harmful virus inside their computer. **The Post Card From Socrates To Freud And Beyond Jacques Derrida** is within reach in our digital library an online access to it is set as public suitably you can download it instantly. Our digital library saves in combined countries, allowing you to get the most less latency era to download any of our books subsequently this one. Merely said, the The Post Card From Socrates To Freud And Beyond Jacques Derrida is universally compatible in imitation of any devices to read.

The Post Card - Jacques Derrida 2020-10-28
17 November 1979 You were reading a somewhat retro loveletter, the last in history. But you have not yet received

it. Yes, its lack or excess of address prepares it to fall into all hands: a post card, an open letter in which the secret appears, but indecipherably. What does a post card want to

say to you? On what conditions is it possible? Its destination traverses you, you no longer know who you are. At the very instant when from its address it interpellates, you, uniquely you, instead of reaching you it divides you or sets you aside, occasionally overlooks you. And you love and you do not love, it makes of you what you wish, it takes you, it leaves you, it gives you. On the other side of the card, look, a proposition is made to you, S and p, Socrates and plato. For once the former seems to write, and with his other hand he is even scratching. But what is Plato doing with his outstretched finger in his back? While you occupy yourself with turning it around in every direction, it is the picture that turns you around like a letter, in advance it deciphers you, it preoccupies space, it procures your words and gestures, all the bodies that you believe you invent in order to determine its outline. You find yourself, you, yourself, on its path. The thick support of the card, a book heavy and light, is also the specter of this

scene, the analysis between Socrates and Plato, on the program of several others. Like the soothsayer, a "fortune-telling book" watches over and speculates on that-which-must-happen, on what it indeed might mean to happen, to arrive, to have to happen or arrive, to let or to make happen or arrive, to destine, to address, to send, to legate, to inherit, etc., if it all still signifies, between here and there, the near and the far, da und fort, the one or the other. You situate the subject of the book: between the posts and the analytic movement, the pleasure principle and the history of telecommunications, the post card and the purloined letter, in a word the transference from Socrates to Freud, and beyond. This satire of epistolary literature had to be farci, stuffed with addresses, postal codes, crypted missives, anonymous letters, all of it confided to so many modes, genres, and tones. In it I also abuse dates, signatures, titles or references, language itself. J. D. "With The

Post Card, as with Glas, Derrida appears more as writer than as philosopher. Or we could say that here, in what is in part a mock epistolary novel (the long section is called "Envois," roughly, "dispatches"), he stages his writing more overtly than in the scholarly works. . . . The Post Card also contains a series of self-reflective essays, largely focused on Freud, in which Derrida is beautifully lucid and direct."—Alexander Gelley, Library Journal

Archive Fever - Jacques Derrida 1996

As a depository of civic record and social history whose very name derives from the Greek word for town hall, the archive would seem to be a public entity, yet it is stocked with the personal, even intimate, artifacts of private lives. It is this inherent tension between public and private which inaugurates, for Derrida, an inquiry into the human impulse to preserve, through technology as well as tradition, both a historical and a psychic past. What emerges is a

marvelous expansive work, engaging at once Judaic mythos, Freudian psychoanalysis, and Marxist materialism in a profound reflection on the real, the unreal, and the virtual.

Going Postcard - Vincent W. J. van Gerven Oei 2017

In 1980, Jacques Derrida published *La carte postale: De Socrate a Freud et au-dela*. At the occasion of the 40th anniversary of the English translation, *Going Postcard: The Letter(s) of Jacques Derrida revisits this seminal work in Derrida's oeuvre*. Derrida himself described *The Post Card* in his preface as "the remainders of a destroyed correspondence," stretching from 1977 to 1979. A cryptic text, it is riddled with gaps, word plays, and a meandering analysis of the interface between philosophy and psychoanalysis. The contributors who offered the fourteen essays gathered in *Going Postcard* were each provided with a deceptively simple task: to write a gloss to a fragment from the first part

of The Post Card, "Envois." The result is a prismatic array of commentaries, excursions, and interpretations that take Derrida "to the letter." The different glosses on lemmas such as genre, erasure, telepathy, philately, and sperm transport The Post Card into the twenty-first century and offer a "correspondence," if fragmentary, with Derrida's work and the work to come.

Contents J. Hillis Miller -
 Glossing the Gloss of "Envois" in The Post Card Michael Naas -
 Drawing Blanks Rick Elmore -
 Troubling Lines: The Process of Address in Derrida's The Post Card Nicholas Royle -
 Postcard Telepathy Wan-Chuan Kao -
 Post by a Thousand Cuts Eszter Timar -
 Ateleia/Autoimmunity Hannah Markley -
 Reading, Touching, Loving the "Envois" Eamonn Dunne -
 Entre Nous Zach Rivers -
 Derrida in Correspondances: A Telephonic Umbilicus Kamillea Aghtan -
 Glossing Errors: Notes on Reading the "Envois" Noisily Peggy Kamuf -
 Coming Unglued James E. Burt -
 Running with Derrida Julian

Wolfreys - Perception-Framing-Love Dragan Kujundzic -
 Envoiles. Post It. Vincent W.J. van Gerven Oei -
 Postface **The Gift of Death** - Jacques Derrida 1996-06

In The Gift of Death, Jacques Derrida's most sustained consideration of religion to date, he continues to explore questions introduced in Given Time about the limits of the rational and responsible that one reaches in granting or accepting death, whether by sacrifice, murder, execution, or suicide. Derrida analyzes Patocka's Heretical Essays on the History of Philosophy and develops and compares his ideas to the works of Heidegger, Levinas, and Kierkegaard. A major work, The Gift of Death resonates with much of Derrida's earlier writing and will be of interest to scholars in anthropology, philosophy, and literary criticism, along with scholars of ethics and religion. "The Gift of Death is Derrida's long-awaited deconstruction of the foundations of the project of a philosophical ethics, and it will

long be regarded as one of the most significant of his many writings."—Choice "An important contribution to the critical study of ethics that commends itself to philosophers, social scientists, scholars of religion . . . [and those] made curious by the controversy that so often attends Derrida."—Booklist "Derrida stares death in the face in this dense but rewarding inquiry. . . . Provocative."—Publishers Weekly

Dissemination - Jacques Derrida 2021-01-28
Interpretations of Plato, Stéphane Mallarmé, and Philippe Sollers' writings in three essays: "Plato's Pharmacy," "The Double Session," and "Dissemination." "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, *The New Statesman*
Artaud the Moma - Jacques Derrida 2017-09-19
In 1996 Jacques Derrida gave a lecture at the Museum of Modern Art in New York on the occasion of Antonin Artaud: Works on Paper, one of the first major international exhibitions to present the avant-garde dramatist and

poet's paintings and drawings. Derrida's original title, "Artaud the Moma," is a characteristic play on words. It alludes to Artaud's calling himself Mômô, Marseilles slang for "fool," upon his return to Paris in 1946 after nine years in various asylums, while playing off of the museum's nickname, MoMA. But the title was not deemed "presentable or decent," in Derrida's words, by the very institution that chose to exhibit Artaud's work. Instead, the lecture was advertised as "Jacques Derrida . . . will present a lecture about Artaud's drawings." For Derrida, what was at stake was what it meant for the museum to exhibit Artaud's drawings and for him to lecture on Artaud in that institutional context. Thinking over the performative force of Artaud's work and the relation between writing and drawing, Derrida addresses the multiplicity of Artaud's identities to confront the modernist museum's valorizing of originality. He channels Artaud's specter, speech, and struggle against

representation to attempt to hold the museum accountable for trying to confine Artaud within its categories. Artaud the Moma, as lecture and text, reveals the challenge that Artaud posed to Derrida—and to art and its institutional history. A powerful interjection into the museum halls, this work is a crucial moment in Derrida's thought and an insightful, unsparring reading of a challenging writer and artist.

[A Derrida Reader](#) - Jacques Derrida 1991

This is the only available collection of Jacques Derrida's contributions to philosophy, presented with a comprehensive introduction. From *Speech and Phenomena* to the highly influential "Signature Event Context," each excerpt includes an overview and brief summary. *Heidegger* - Jacques Derrida 2016-06-16

The present work is the fourth volume of the twenty projected volumes of our Seminars of Jacques Derrida Series edited by Geoffrey Bennington and Peggy Kamuf. The work derives

from an early phase of Derrida's teaching at the Ecole Normale Supérieure at Ulm from 1964-5. In this course Derrida presents an almost surgically precise reading of Heidegger's *Being and Time* based on the original German text most of which had not yet been translated into French. The course thus marks the very beginning of the study of Heidegger's work in French higher education. It also heralds the analyses of Heidegger's work that Derrida would go on to propose, not only in the years immediately following, but also others that come much later. He frequently returned in subsequent published works to one particular paragraph of *Sein und Zeit*, (§72 on "thrownness"), so central to this 1964-5 course, and to another sustained exchange with Heidegger, whose central theme of inauthenticity is clearly broached here. One can also observe here how Derrida's thinking is settling into place and is elaborating its major operative concepts:

"writing," "text," and "graft." On the other hand, the very term "deconstruction," explicitly proposed as a translation of *Destruktion*, is several times put aside here in favor of other translations such as "solicitation" and "shaking up," which will, with a few exceptions, not be retained in Derrida's thinking. It is only much later that Derrida will lay claim to the word "deconstruction" and develop it in numerous ways. The work is thus essential for scholars of Heidegger, French philosophy, and Derrida himself.
On the Name - Jacques Derrida 1995

"The name: What does one call thus? What does one understand under the name of name? And what occurs when one gives a name? What does one give then? One does not offer a thing, one delivers nothing, and still something comes to be, which comes down to giving that which one does not have, as Plotinus said of the Good. What happens, above all, when it is necessary to sur-name, renaming there

where, precisely, the name comes to be found lacking? What makes the proper name into a sort of sur-name, pseudonym, or cryptonym at once singular and singularly untranslatable?" Jacques Derrida thus poses a central problem in contemporary language, ethics, and politics, which he addresses in a liked series of the three essays. *Passions: "An Oblique Offering"* is a reflection on the question of the response, on the duty and obligation to respond, and on the possibility of not responding--which is to say, on the ethics and politics of responsibility. *Sauf le nom (Post Scriptum)* considers the problematics of naming and alterity, or transcendence, raised inevitably by a rigorous negative theology. Much of the text is organized around close readings of the poetry of Angelus Silesius. The final essay, *Khora*, explores the problem of space or spacing, of the word *khora* in Plato's *Tmaeus*. Even as it places and makes possible nothing less than the whole world, *khora*

opens and dislocates, displaces, all the categories that govern the production of that world, from naming to gender. In addition to readers in philosophy and literature, *Khora* will be of special interest to those in the burgeoning field of "space studies"(architecture, urbanism, design).

Theory and Practice - Jacques Derrida 2019-01-31

Theory and Practice is a series of nine lectures that Jacques Derrida delivered at the École Normale Supérieure in 1976 and 1977. The topic of "theory and practice" was associated above all with Marxist discourse and particularly the influential interpretation of Marx by Louis Althusser. Derrida's many questions to Althusser and other thinkers aim at unsettling the distinction between thinking and acting. Derrida's investigations set out from Marx's "Theses on Feuerbach," in particular the eleventh thesis, which has often been taken as a mantra for the "end of philosophy," to be brought about by Marxist practice.

Derrida argues, however, that Althusser has no such end in view and that his discourse remains resolutely philosophical, even as it promotes the theory/practice pair as primary values. This seminar also draws fascinating connections between Marxist thought and Heidegger and features Derrida's signature reconsideration of the dichotomy between doing and thinking. This text, available for the first time in English, shows that Derrida was doing important work on Marx long before *Specters of Marx*. As with the other volumes in this series, it gives readers an unparalleled glimpse into Derrida's thinking at its best—spontaneous, unpredictable, and groundbreaking.

Who's Afraid of Philosophy? - Jacques Derrida 2002

While addressing specific contemporary political issues on occasion, thus providing insight into the pragmatic deployment of deconstructive analysis, the essays deal mainly with much broader concerns.

With his typical rigor and spark, Derrida investigates the genealogy of several central concepts which any debate about teaching and the university must confront.

Of Spirit - Jacques Derrida 1989

"I shall speak of ghost, of flame, and of ashes." These are the first words of Jacques Derrida's lecture on Heidegger. It is again a question of Nazism—of what remains to be thought through of Nazism in general and of Heidegger's Nazism in particular. It is also "politics of spirit" which at the time people thought—they still want to today—to oppose to the inhuman. "Derrida's ruminations should intrigue anyone interested in Post-Structuralism. . . . This study of Heidegger is a fine example of how Derrida can make readers of philosophical texts notice difficult problems in almost imperceptible details of those texts."—David Hoy, *London Review of Books* "Will a more important book on Heidegger appear in our time? No, not unless Derrida

continues to think and write in his spirit. . . . Let there be no mistake: this is not merely a brilliant book on Heidegger, it is thinking in the grand style."—David Farrell Krell, *Research in Phenomenology*

"The analysis of Heidegger is brilliant, provocative, elusive."—Peter C. Hodgson, *Religious Studies Review*

Eyes of the University - Jacques Derrida 2004

Completing the translation of Derrida's monumental work "Right to Philosophy", "Eyes of the University" brings together many of the philosopher's most important texts on the university and more broadly, on the languages and institutions of philosophy.

On Cosmopolitanism and Forgiveness - Jacques Derrida 2001

This work is a discussion of one of the major issues in contemporary philosophical and political thinking by two leading thinkers.

Derrida - Geoffrey Bennington 1993-05

Geoffrey Bennington sets out here to write a systematic

account of the thought of Jacques Derrida. Responding to Bennington's text at every turn is Derrida's own excerpts from his life and thought that, appearing at the bottom of each page, resist circumscription. Together these texts, as a dialogue and a contest, constitute a remarkably in-depth, critical introduction to one of the leading philosophers of the twentieth century and, at the same time, demonstrate the illusions inherent in such a project. Bennington's account of Derrida, broader in scope than any previously done, leads the reader through the philosopher's familiar yet still widely misunderstood work on language and writing to the less familiar and altogether more mysterious themes of signature, sexual difference, law, and affirmation. Seeking to escape this systematic rendering - in fact, to prove it impossible - Derrida interweaves Bennington's text with surprising and disruptive "periphrases": reflections on his mother's death agony,

commentaries on St. Augustine's Confessions, memories of childhood, remarks on Judaism, and references to his collaborator's efforts. This extraordinary book offers, on the one hand, a clear and compelling account of one of the most difficult and important contemporary thinkers and, on the other, one of that thinker's strangest and most unexpected texts. Far from putting an end to the need to discuss Derrida, Bennington's text might have originally intended or pretended, this dual text opens new dimensions in the philosopher's thought and work and extends its challenge.

Without Alibi - Jacques Derrida 2002

This brings together five pieces written by Jacques Derrida as extended lectures. The most important theme is Derrida's redefinition of speech acts and the 'event' as a particular kind of performative. The effects of globalization and mechanization, along with arising issues, provide a second constellation of themes. The

first four essays involve a specific act of speech: the lie, the excuse, perjury and profession. The last two essays continue Derrida's powerful series of meditations on professional and institutional questions. The final essay, 'Psychoanalysis Searches the States of Its Soul', confronts the task facing psychoanalysis today: coming to terms in new ways with worldwide cruelty and accommodating itself to the modern juridical concepts of crime against humanity. The phrase 'without alibi' (alibi, of course, being another speech act) is used throughout the essay as a leitmotif indicating that the responsibility psychoanalysis has to respond to globalization cannot be evaded.

Specters of Marx - Jacques Derrida 2012-10-12

Prodigiously influential, Jacques Derrida gave rise to a comprehensive rethinking of the basic concepts and categories of Western philosophy in the latter part of the twentieth century, with writings central to our

understanding of language, meaning, identity, ethics and values. In 1993, a conference was organized around the question, 'Whither Marxism?', and Derrida was invited to open the proceedings. His plenary address, 'Specters of Marx', delivered in two parts, forms the basis of this book. Hotly debated when it was first published, a rapidly changing world and world politics have scarcely dented the relevance of this book.

Of Grammatology - Jacques Derrida 2016-01-29

The deconstruction bombshell that rocked the Anglophone world. Jacques Derrida's revolutionary approach to phenomenology, psychoanalysis, structuralism, linguistics, and indeed the entire European tradition of philosophy—called deconstruction—changed the face of criticism. It provoked a questioning of philosophy, literature, and the human sciences that these disciplines would have previously considered improper. Forty years after *Of Grammatology*

first appeared in English, Derrida still ignites controversy, thanks in part to Gayatri Chakravorty Spivak's careful translation, which attempted to capture the richness and complexity of the original. This fortieth anniversary edition, where a mature Spivak retranslates with greater awareness of Derrida's legacy, also includes a new afterword by her which supplements her influential original preface. Judith Butler has added an introduction. All references in the work have been updated. One of contemporary criticism's most indispensable works, *Of Grammatology* is made even more accessible and usable by this new release.

The Gift of Death, Second Edition & Literature in Secret - Jacques Derrida 2017-08-25

"An important contribution to the critical study of ethics . . . [for those] made curious by the controversy that . . . attends Derrida." —Booklist, on the first edition *The Gift of Death*, Jacques Derrida's most

sustained consideration of religion, explores questions first introduced in his book *Given Time* about the limits of the rational and responsible that one reaches in granting or accepting death, whether by sacrifice, murder, execution, or suicide. Derrida analyzes Czech philosopher Jan Patočka's *Heretical Essays in the Philosophy of History* and develops and compares his ideas to the works of Heidegger, Lévinas, and Kierkegaard. One of Derrida's major works, *The Gift of Death* resonates with much of his earlier writing, and this highly anticipated second edition is greatly enhanced by David Wills's updated translation. This new edition also features the first-ever English translation of Derrida's *Literature in Secret*. In it, Derrida continues his discussion of the sacrifice of Isaac, which leads to bracing meditations on secrecy, forgiveness, literature, and democracy. He also offers a reading of Kafka's *Letter to His Father* and uses the story of

the flood in Genesis as an embarkation point for a consideration of divine sovereignty.

Life Death - Jacques Derrida
2023-06-19

The seventh in our series of Derrida's seminars, *Life Death* provides interdisciplinary reflections on the relationship of life and death—now in paperback. One of Jacques Derrida's most provocative works, *Life Death* deconstructs a deeply rooted dichotomy of Western thought: life and death. In rethinking the relationship between life and death, Derrida undertakes a multi-disciplinary analysis of a range of topics across philosophy, linguistics, and the life sciences. Derrida gave this seminar over fourteen sessions between 1975 and 1976 at the *École normale supérieure* in Paris to prepare students for the *agrégation*, a notoriously competitive exam. The theme for the exam that year was "Life and Death," but Derrida made a critical modification to the title by dropping the coordinating conjunction. The

resulting title of *Life Death* poses a philosophical question about the close relationship between life and death.

Through close readings of Freudian psychoanalysis, the philosophy of Nietzsche and Heidegger, French geneticist François Jacob, and epistemologist Georges Canguilhem, Derrida argues that death must be considered neither as the opposite of life nor as the truth or fulfillment of it, but rather as that which both limits life and makes it possible. Derrida thus not only questions traditional understandings of the relationship between life and death but also ultimately develops a new way of thinking about what he calls "life death."

Oreille de L'autre - Jacques Derrida 1988-01-01

"Originally published in French in 1982, this collection is a good representation of the range of Derrida's working styles."--South Atlantic Review
Glas - Jacques Derrida 1986
Glas (also translated as *Clang*) is a 1974 book by the French

philosopher Jacques Derrida. It combines a reading of Georg Wilhelm Friedrich Hegel's philosophical works and of Jean Genet's autobiographical writing. "One of Derrida's more inscrutable books," its form and content invite a reflection on the nature of literary genre and of writing.

The post card - Jacques Derrida 1987

Archeologie Du Frivole -

Jacques Derrida 1987-01-01

In 1746 the French philosophe Condillac published his *Essay on the Origin of Human Knowledge*, one of many attempts during the century to determine how we organize and validate ideas as knowledge. In investigating language, especially written language, he found not only the seriousness he sought but also a great deal of frivolity whose relation to the sober business of philosophy had to be addressed somehow. If the mind truly reflects the world, and language reflects the mind, why is there so much error and nonsense? Whence the

distortions? How can they be remedied? In *The Archeology of the Frivolous*, Jacques Derrida recoups Condillac's enterprise, showing how it anticipated--consciously or not--many of the issues that have since stymied epistemology and linguistic philosophy. If anyone doubts that deconstruction can be a powerful analytic method, try this.

Acts of Literature - Jacques Derrida 1992

First Published in 1992.

Routledge is an imprint of Taylor & Francis, an informal company.

Writing and Difference -

Jacques Derrida 1978

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 *différence*—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 goes 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.

Signature Derrida - Jacques Derrida 2013-04-11

Essays previously published in the journal *Critical Inquiry*.

Deconstruction and Pragmatism - Simon Critchley 2003-09-02

Deconstruction and pragmatism constitute two of the major intellectual influences on the contemporary theoretical scene; influences personified in the work of Jacques Derrida and Richard Rorty. Both Rortian pragmatism, which draws the consequences of post-war

developments in Anglo-American philosophy, and Derridian deconstruction, which extends and troubles the phenomenological and Heideggerian influence on the Continental tradition, have hitherto generally been viewed as mutually exclusive philosophical language games. The purpose of this volume is to bring deconstruction and pragmatism into critical confrontation with one another through staging a debate between Derrida and Rorty, itself based on discussions that took place at the *Colloque International de Philosophie* in Paris in 1993. The ground for this debate is laid out in introductory papers by Simon Critchley and Ernesto Laclau, and the remainder of the volume records Derrida's and Rorty's responses to each other's work. Chantal Mouffe gives an overview of the stakes of this debate in a helpful preface.

Before the Law - Jacques Derrida 2018-10-23

Thinking judgment in relation to the work of Jean-François

Lyotard "How to judge—Jean-François Lyotard?" It is from this initial question that one of France's most heralded philosophers of the twentieth century begins his essay on the origin of the law, of judgment, and the work of his colleague Jean-François Lyotard. If Jacques Derrida begins with the term *préjugés*, it is in part because of its impossibility to be rendered properly in other languages and also contain all its meanings: to pre-judge, to judge before judging, to hold prejudices, to know "how to judge," and more still, to be already prejudged oneself. Striving to contain that which comes before the law, that is in front of the law and also prior to it, how to judge Jean-François Lyotard then becomes perhaps a beneficial attempt for Derrida to explore humanity's rapport with judgment, origins, and naming. For how does one come to judge the author of the *Differend*? How does one abstain from judgment to accept the term *préjugés* as suspending judgment and at

once as taking into account the impossibility of speaking before the law, prior to naming or judging? If this task indeed seems insurmountable, it is the site where Lyotard's work itself is played out. Hence this sincere and intriguing essay presented by Jacques Derrida, published here for the first time in English.

Psyche - Jacques Derrida 2007

A twenty-eight essay collection that is published in two volumes. This work includes translations of seminal essays such as "Psyche: Invention of the Other," "The Retrait of Metaphor," "At This Very Moment in This Work Here I Am," "Tours de Babel" and "Racism's Last Word"; as well as three essays that appear in English.

Rogues - Jacques Derrida 2005

Rogues, published in France under the title *Voyous*, comprises two major lectures that Derrida delivered in 2002 investigating the foundations of the sovereignty of the nation-state. The term "*État voyou*" is the French equivalent of "rogue state," and it is this

outlaw designation of certain countries by the leading global powers that Derrida rigorously and exhaustively examines. Derrida examines the history of the concept of sovereignty, engaging with the work of Bodin, Hobbes, Rousseau, Schmitt, and others. Against this background, he delineates his understanding of "democracy to come," which he distinguishes clearly from any kind of regulating ideal or teleological horizon. The idea that democracy will always remain in the future is not a temporal notion. Rather, the phrase would name the coming of the unforeseeable other, the structure of an event beyond calculation and program. Derrida thus aligns this understanding of democracy with the logic he has worked out elsewhere. But it is not just political philosophy that is brought under deconstructive scrutiny here: Derrida provides unflinching and hard-hitting assessments of current political realities, and these essays are highly engaged with events of the post-9/11 world.

The Gift of Death, Second Edition & Literature in Secret - Jacques Derrida 2008-04
Translator's preface to the 2007 edition -- The gift of death -- Secrets of European responsibility -- Beyond : giving for the taking, teaching and learning to give, death -- Whom to give to (knowing not to know) -- Tout autre est tout autre -- Literature in secret : an impossible filiation -- The test of secrecy : for the one as for the other -- Father, son, and literature -- More than one Cinders - Jacques Derrida 1991
Jacques Derrida's Cinders is among the most remarkable and revealing of this distinguished author's many writings. White Derrida customarily devotes his powers of analysis to exacting readings of texts from Plato and Aristotle to Freud and Heidegger, readers of Cinders will soon discover that here Derrida is engaged in a poetic self-analysis. Ranging across his numerous writings over the past twenty years, Derrida discerns a recurrent cluster of arguments and images, all

involving in one way or another ashes and cinders. First published in 1982, revised in 1987, and printed here in a bilingual edition, *Cinders* enables readers to follow the development of Derrida's thinking from 1968 to the present as it defines itself as a persistent questioning of origins that invariably leads to the thought of ash and cinder. Written in a highly condensed poetic style, *Cinders* reveals some of Derrida's most probing etymological and philosophical reflections on the relation of language to the human. It also contains some of his most essential elaborations of his thinking on the feminine and on the legacy of the Holocaust in contemporary poetry and philosophy. Uniquely accessible to readers who have only recently begun to read Derrida and essential for all those familiar with Derrida's work, *Cinders* is an evocative and thoughtful contribution to our understanding of deconstruction.

The Beast and the Sovereign, Volume II - Jacques Derrida

2017-02-02

Following on from *The Beast and the Sovereign, Volume I*, this book extends Jacques Derrida's exploration of the connections between animality and sovereignty. In this second year of the seminar, originally presented in 2002-2003 as the last course he would give before his death, Derrida focuses on two markedly different texts: Heidegger's 1929-1930 course *The Fundamental Concepts of Metaphysics*, and Daniel Defoe's *Robinson Crusoe*. As he moves back and forth between the two works, Derrida pursues the relations between solitude, insularity, world, violence, boredom and death as they supposedly affect humans and animals in different ways. Hitherto unnoticed or underappreciated aspects of *Robinson Crusoe* are brought out in strikingly original readings of questions such as Crusoe's belief in ghosts, his learning to pray, his parrot Poll, and his reinvention of the wheel. Crusoe's terror of being buried alive or swallowed alive

by beasts or cannibals gives rise to a rich and provocative reflection on death, burial, and cremation, in part provoked by a meditation on the death of Derrida's friend Maurice Blanchot. Throughout, these readings are juxtaposed with interpretations of Heidegger's concepts of world and finitude to produce a distinctively Derridean account that will continue to surprise his readers.

H. C. for Life, That Is to

Say... - Jacques Derrida 2006

H. C. for Life, That Is to Say . .

. is Jacques Derrida's tribute to Hélène Cixous—the author, her works, and their lifelong mutual reading and intellectual friendship.

Given Time - Jacques Derrida 1992-11-15

Is giving possible? Is it possible to give without immediately entering into a circle of exchange that turns the gift into a debt to be returned? This question leads Jacques Derrida to make out an irresolvable paradox at what seems the most fundamental level of the gift's meaning: for the gift to

be received as a gift, it must not appear as such, since its mere appearance as gift puts it in the cycle of repayment and debt. Derrida reads the relation of time to gift through a number of texts: Heidegger's *Time and Being*, Mauss's *The Gift*, as well as essays by Benveniste and Levi-Strauss that assume Mauss's legacy. It is, however, a short tale by Baudelaire, "Counterfeit Money," that guides Derrida's analyses throughout. At stake in his reading of the tale, to which the second half of this book is devoted, are the conditions of gift and forgiveness as essentially bound up with the movement of dissemination, a concept that Derrida has been working out for many years. For both readers of Baudelaire and students of literary theory, this work will prove indispensable.

Paper Machine - Jacques Derrida 2005

This book questions the book itself, archivization, machines for writing, and the mechanicity inherent in language, the media, and

intellectuals. Derrida questions what takes place between the paper and the machine inscribing it. He examines what becomes of the archive when the world of paper is subsumed in new machines for virtualization, and whether there can be a virtual event or a virtual archive. Derrida continues his long-standing investigation of these issues, and ties them into the new themes that governed his teaching and thinking in the past few years: the secret, pardon, perjury, state sovereignty, hospitality, the university, animal rights, capital punishment, the question of what sort of mediatized world is replacing the print epoch, and the question of the □wholly other.□ Derrida is remarkable at making seemingly occasional pieces into part of a complexly interconnected trajectory of thought.

On Touching—Jean-Luc

Nancy - Jacques Derrida 2005

This book, written out of Derrida's long-standing friendship with Jean-Luc

Nancy, examines the central place accorded to the sense of touch in the Western philosophical tradition.

Resistances of

Psychoanalysis - Jacques Derrida 1998

In the three essays that make up this stimulating and often startling book, Jacques Derrida argues against the notion that the basic ideas of psychoanalysis have been thoroughly worked through, argued, and assimilated. The continuing interest in psychoanalysis is here examined in the various "resistances" to

analysis—conceived not only as a phenomenon theorized at the heart of psychoanalysis, but as psychoanalysis's resistance to itself, an insusceptibility to analysis that has to do with the structure of analysis itself.

Derrida not only shows how the interest of psychoanalysis and psychoanalytic writing can be renewed today, but these essays afford him the opportunity to revisit and reassess a subject he first confronted (in an essay on

Freud) in 1966. They also serve to clarify Derrida's thinking about the subjects of the essays—Freud, Lacan, and Foucault—a thinking that, especially with regard to the last two, has been greatly distorted and misunderstood. The first essay, on Freud, is a tour de force of close reading of Freud's texts as philosophical reflection. By means of the fine distinctions Derrida makes in this analytical reading, particularly of *The Interpretation of Dreams*, he opens up the realm of analysis into new and unpredictable forms—such as meeting with an interdiction (when taking an analysis further is "forbidden" by a structural limit). Following the essay that might be dubbed Derrida's "return to Freud," the next is devoted to Lacan, the figure for whom that phrase was something of a slogan. In this essay and the next, on Foucault, Derrida reencounters two thinkers to whom he had earlier devoted important essays, which precipitated stormy discussions and

numerous divisions within the intellectual milieus influenced by their writings. In this essay, which skillfully integrates the concept of resistance into larger questions, Derrida asks in effect: What is the origin and nature of the text that constitutes Lacanian psychoanalysis, considering its existence as an archive, as teachings, as seminars, transcripts, quotations, etc.? Derrida's third essay may be called not simply a criticism but an appreciation of Foucault's work: an appreciation not only in the psychological and rhetorical sense, but also in the sense that it elevates Foucault's thought by giving back to it ranges and nuances lost through its reduction by his readers, his own texts, and its formulaic packaging.

The Politics of Friendship -

Jacques Derrida 2020-10-13

The most influential of contemporary philosophers, Jacques Derrida, explores the idea of friendship—and its political consequences, past and future—through writings

by Aristotle, Nietzsche, Cicero, and more. Until relatively recently, Jacques Derrida was seen by many as nothing more than the high priest of Deconstruction, by turns stimulating and fascinating, yet always somewhat disengaged from the central political questions of our time. Or so it seemed. Derrida's "political turn," marked especially by the appearance of *Specters of Marx*, has surprised some and delighted others. In *The Politics of Friendship* Derrida renews and enriches this orientation through an examination of the political history of the idea of friendship pursued down the ages. Derrida's thoughts are haunted throughout the book by the strange and provocative address attributed to Aristotle, "my friends, there is no friend" and its inversions by later philosophers such as

Montaigne, Kant, Nietzsche, Schmitt and Blanchot. The exploration allows Derrida to recall and restage the ways in which all the oppositional couples of Western philosophy and political thought—friendship and enmity, private and public life—have become madly and dangerously unstable. At the same time he dissects genealogy itself, the familiar and male-centered notion of fraternity and the virile virtue whose authority has gone unquestioned in our culture of friendship and our models of democracy. The future of the political, for Derrida, becomes the future of friends, the invention of a radically new friendship, of a deeper and more inclusive democracy. This remarkable book, his most profoundly important for many years, offers a challenging and inspiring vision of that future.