

Margins Of Philosophy

How should Augustine, Aquinas, Bonhoeffer, Kant, Nietzsche, and Plato be read today, in light of postcolonial theory and twenty-first-century understandings? This book offers a reader-friendly introduction to Christian liberationist ethics by having scholars "from the margins" explore how questions of race and gender should be brought to bear on twenty-four classic ethicists and philosophers. Each short chapter gives historical background for the thinker, describes that thinker's most important contributions, then raises issues of concern for women and persons of color. Contributors include George (Tink) Tinker, Asante U. Todd, Traci West, Darryl Trimiew, Ada María Isasi-Díaz, Robyn Henderson-Espinoza, and many others.

"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*

Women occupy a privileged place in horror film. Horror is a space of entertainment and excitement, of terror and dread, and one that relishes the complexities that arise when boundaries – of taste, of bodies, of reason – are blurred and dismantled. It is also a site of expression and exploration that leverages the narrative and aesthetic horrors of the reproductive, the maternal and the sexual to expose the underpinnings of the social, political and philosophical othering of women. This book offers an in-depth analysis of women in horror films through an exploration of 'gynaehorror': films concerned with all aspects of female reproductive horror, from reproductive and sexual organs, to virginity, pregnancy, birth, motherhood and finally to menopause. Some of the themes explored include: the intersection of horror, monstrosity and sexual difference; the relationships between normative female (hetero)sexuality and the twin figures of the chaste virgin and the voracious vagina dentata; embodiment and subjectivity in horror films about pregnancy and abortion; reproductive technologies, monstrosity and 'mad science'; the discursive construction and interrogation of monstrous motherhood; and the relationships between menopause, menstruation, hagsploitation and 'abject barren' bodies in horror. The book not only offers a feminist interrogation of gynaehorror, but also a counter-reading of the gynaehorrific, that both accounts for and opens up new spaces of productive, radical and subversive monstrosity within a mode of representation and expression that has often been accused of being misogynistic. It therefore makes a unique contribution to the study of women in horror film specifically, while also providing new insights in the broader area of popular culture, gender and film philosophy.

Translated from French.

The Lost Sheep in Philosophy of Religion

Storytelling and Selfhood

Problems at the Margins of Life

Marx at the Margins

From Out of Philosophy, Music, Dance, and Literature

Margins of Religion

Margins of Philosophy University of Chicago Press

This volume brings together, in an exciting and original way, the

major themes of critical social theory and feminist theology. Marsha Aileen Hewitt shows how critical themes emerge in the works of Elisabeth Schussler Fiorenza, Mary Daly, and Rosemary Radford Ruether, and how their work provides a starting point for a feminist critical theory of religion.

A collection of 23 interviews given over the last 2 decades illustrating the extraordinary breadth of Derrida's concerns & writings.

A perfect introduction for students and laypeople alike, A Degree in a Book: Philosophy provides you with all the concepts you need to understand the fundamental issues. Filled with helpful diagrams, suggestions for further reading, and easily digestible features on the history of philosophy, this book makes learning the subject easier than ever. Including ideas from Aristotle and Zeno to Descartes and Wittgenstein, it covers the whole range of western thought. By the time you finish reading this book, you will be able to answer questions like: • What is truth? • What can I really know? • How can I live a moral life? • Do I have free will?

Dissemination

Responsibility from the Margins

Writing and Difference

Margins of Political Discourse

Between Kierkegaard and Derrida

An Event, Perhaps

Drawing on philosophical notions of personal identity and the immorality of killing, Jeff McMahan looks at various issues, including abortion, infanticide, the killing of animals, assisted suicide, and euthanasia.

"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

David Shoemaker presents a new pluralistic theory of

responsibility, based on the idea of quality of will. His approach is motivated by our ambivalence to real-life cases of marginal agency, such as those caused by clinical depression, dementia, scrupulosity, psychopathy, autism, intellectual disability, and poor formative circumstances. Our ambivalent responses suggest that such agents are responsible in some ways but not others. Shoemaker develops a theory to account for our ambivalence, via close examination of several categories of pan-cultural emotional responsibility responses (sentiments) and their appropriateness conditions. The result is three distinct types of responsibility, each with its own set of required capacities: attributability, answerability, and accountability. Attributability is about the having and expressing of various traits of character, and it is the target of a range of aretaic sentiments and emotional practices organized around disdain and admiration. Answerability is about one's capacity to govern one's actions and attitudes by one's evaluative judgments about the worth of various practical reasons, and it is the target of a range of sentiments and emotional practices organized around regret and pride. Accountability is about one's ability to regard others, both evaluatively and emotionally, and it is the target of a range of sentiments and emotional practices organized around anger and gratitude. In Part One of the book, this tripartite theory is developed and defended. In Part Two of the book, the tripartite theory's predictions about specific marginal cases are tested, once certain empirical details about the nature of those agents have been filled in and discussed. The death of Edmond Jabès in January 1991 silenced one of the most compelling voices of the postmodern, post-Holocaust era. Jabès's importance as a thinker, philosopher, and Jewish theologian cannot be overestimated, and his enigmatic style—combining aphorism, fictional dialogue, prose meditation, poetry, and other forms—holds special appeal for postmodern sensibilities. In *The Book of Margins*, his most critical as well as most accessible book, Jabès is again concerned with the questions that inform all of his work: the nature of writing, of silence, of God and the Book. Jabès considers the work of several of his contemporaries, including Georges Bataille, Maurice Blanchot, Roger Caillois, Paul Celan, Jacques Derrida, Michel Leiris, Emmanuel Lévinas, Pier Paolo Pasolini, and his translator, Rosmarie Waldrop. This book will be important reading for students of Jewish literature, French literature, and literature of the modern and postmodern ages. Born in Cairo in 1912, Edmond Jabès lived in France from 1956 until his death in 1991. His extensively translated and widely honored works include *The Book of Questions* and *The Book of Shares*. Both of

these were translated into English by Rosmarie Waldrop, who is also a poet. Religion and Postmodernism series

The Refugee Experience Today

Reading Nietzsche at the Margins

The Ethics of Killing

Theory and Practice

Women, Monstrosity and Horror Film

New Perspectives on Disability, Gender, Race, and Animals

Contemporary research in philosophy of religion is dominated by traditional problems such as the nature of evil, arguments against theism, issues of foreknowledge and freedom, the divine attributes, and religious pluralism. This volume instead focuses on unrepresented and underrepresented issues in the discipline. The essays address how issues like race, sexual orientation, gender identity, disability, feminist and pantheist conceptions of the divine, and nonhuman animals connect to existing issues in philosophy of religion. By staking out new avenues for future research, this book will be of interest to a wide range of scholars in analytic philosophy of religion and analytic philosophical theology.

" I have but one language?yet that language is not mine." This book intertwines theoretical reflection with historical and cultural particularity to enunciate, then analyze this conundrum in terms of the distinguished author's own relationship to the French language. Its argument touches on several issues relevant to the current debates on multiculturalism.

Relating Narratives is a major new work by the philosopher and feminist thinker Adriana Cavarero. First published in Italian to widespread acclaim, Relating Narratives is a fascinating and challenging new account of the relationship between selfhood and narration. Drawing a diverse array of thinkers from both the philosophical and the literary tradition, from Sophocles and Homer to Hannah Arendt, Karen Blixen, Walter Benjamin and Borges, Adriana Cavarero's theory of the 'narratable self' shows how narrative models in philosophy and literature can open new ways of thinking about formation of human identities. By showing how each human being has a unique story that can be told about them, Adriana Cavarero inaugurates an important shift in thinking about subjectivity and identity which relies not upon categorical or discursive norms, but rather seeks to account for 'who' each one of us uniquely is.

In Marx at the Margins, Kevin Anderson uncovers a variety of extensive but neglected texts by Marx that cast what we thought we knew about his work in a startlingly different light. Analyzing a variety of Marx's writings, including journalistic work written for the New York Tribune, Anderson presents us with a Marx quite at odds with conventional interpretations. Rather than providing us with an account of Marx as an exclusively class-based thinker, Anderson here offers a portrait of Marx for the twenty-first century: a global theorist whose social critique was sensitive to the varieties of human social and historical development, including not just class, but nationalism, race, and ethnicity, as well. Through highly informed readings of work ranging from Marx's unpublished 1879-82 notebooks to his passionate writings about the antislavery cause in the United States, this volume delivers a groundbreaking and canon-changing vision of Karl Marx that is sure to

provoke lively debate in Marxist scholarship and beyond. For this expanded edition, Anderson has written a new preface that discusses the additional 1879–82 notebook material, as well as the influence of the Russian-American philosopher Raya Dunayevskaya on his thinking.

Margins of Philosophy

The Poverty of Philosophy

Jacques Derrida: Basic Writings

Reflecting Science on the Ground of Art and Life

Reading Ethics from the Margins

Points . .

Sensed a disturbance in The Force lately? This is what's been setting your midi-chlorians tingling. Seventeen Jedi adepts got together to probe the deeper reaches of the Star Wars epic. A hazardous quest philosophy is more risky than not letting a ...

*Jacques Derrida is probably the most famous European philosopher alive today. The University of Nebraska Press makes available for the first English translation of his most important work to date, *Glas*. Its appearance will assist Derrida's readers pro and con in coming to terms with a complex and controversial book. *Glas* extensively reworks the problems of reading and writing in philosophy and literature; questions the possibility of linear reading and its consequent notions of theme, author, narrative, and discursive demonstration; and ingeniously disrupts the positions of reader and writer in the text. *Glas* is extraordinary in many ways, most obviously in its typography. Arranged in two columns, with inserted sections within these, the book simultaneously discusses Hegel's philosophy and Jean Genet's fiction, and shows how two such seemingly distinct kinds of criticism can reflect and influence one another. The customary segregation of philosophy, rhetoric, psychoanalysis, linguistics, history, and poetics is systematically subverted. In design and content, the book calls into question "types" of literature (history, philosophy, literary criticism), the ownership of ideas and styles, the glorification of literary heroes, and the limits of literary representation.*

Pursuing Jacques Derrida's reflections on the possibility of "religion without religion," John Llewelyn makes room for a sense of the religious that does not depend on the religions or traditional notions of God or gods. Beginning with Derrida's statement that it was Kierkegaard to whom he remained most faithful, Llewelyn reads Kant, Hegel, Nietzsche, Feuerbach, Heidegger, Sartre, Levinas, Deleuze, Marion, as well as Kierkegaard and Derrida, in original and compelling ways. Llewelyn puts religiousness in vital touch with the struggles of the human condition, finding religious space in the margins between the secular and the religions, transcendence and immanence, faith and knowledge, affirmation and despair, lucidity and madness. This provocative and philosophically rich account shows why and where the religious matters.

*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.

More Powerful Than You Can Possibly Imagine

The Book of Margins

Star Wars and Philosophy

Monolingualism of the Other, Or, The Prosthesis of Origin

On the Margins of the World

Gynaehorror

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.

WHAT HAS MODERN SCIENCE SWEEPED UNDER THE RUG? This pioneering work, which sparked intense controversy when it was first published two decades ago, suggests that modern science, in the name of rigor and objectivity, has arbitrarily excluded the role of consciousness in the establishment of physical reality. Drawing on the results of their first decade of empirical experimentation and theoretical modeling in their Princeton Engineering Anomalies Research (PEAR) program, the authors reach provocative conclusions about the interaction of human consciousness with physical devices, information-gathering processes, and technological systems. The scientific, personal, and social implications of this revolutionary work are staggering. MARGINS OF REALITY is nothing less than a fundamental reevaluation of how the world really works.

Philosopher, film star, father of "post truth"—the real story of Jacques Derrida Who is Jacques Derrida? For some, he is the originator of a relativist philosophy responsible for the contemporary crisis of truth. For the far right, he is one of the architects of Cultural Marxism. To his academic critics, he reduced French philosophy to "little more than an object of ridicule." For his fans, he is an intellectual rock star who ranged across literature, politics, and linguistics. In An Event, Perhaps, Peter Salmon presents this misunderstood and misappropriated figure as a deeply humane and urgent thinker for our times. Born in Algiers, the young Jackie was always an outsider. Despite his best efforts, he found it difficult to establish himself among the Paris intellectual milieu of the 1960s. However, in 1967, he changed the whole course of philosophy: outlining the central concepts of deconstruction. Immediately, his reputation as a complex and confounding thinker was established. Feted by some, abhorred by others, Derrida had an exhaustive breadth of interests but, as Salmon shows, was moved by a profound desire to understand how we engage with each other. It is a theme explored through Derrida's intimate relationships with writers such as Althusser, Genet, Lacan, Foucault, Cixous, and Kristeva. Accessible, provocative and beautifully written, An Event, Perhaps will introduce a new readership to the life and work of a philosopher whose influence over the way we think will continue long into the twenty-first century.

Classical music shows a close relationship to language, and both musicology and philosophy have tended to approach music from that angle, exploring it in terms of expression, representation, and discourse. This

book turns that idea on its head. Focusing on the music of Debussy and its legacy in the century since his death, *After Debussy* offers a groundbreaking new perspective on twentieth-century music that foregrounds a sensory logic of sound over quasi-linguistic ideas of structure or meaning. Author Julian Johnson argues that Debussy's music exemplifies this idea, influencing the music of successive composers who took up the mantle of emphasizing sound over syntax, sense over signification. In doing so, this music not only anticipates a central problem of contemporary thought--the gap between language and our embodied relation to the world--but also offers a solution. With a readable narrative structure grounded in an impressive body of literature, *After Debussy* ranges widely across French music, demonstrating the impact of Debussy's music on composers from Fauré and Ravel to Dutilleux, Boulez, Grisey, Murail and Saariaho. It ranges similarly through a set of French writers and philosophers, from Mallarmé and Proust to Merleau-Ponty, Jankélévitch, Derrida, Lyotard and Nancy, and even draws from the visual arts to help embody key ideas. In accessibly tackling substantial ideas of both musicology and philosophy, this book not only presents bold new ways of understanding each discipline but also lays the groundwork for exciting new discourse between them.

The Role of Consciousness in the Physical World

A Degree in a Book: Philosophy

Philosophy, Science, and the Geography of Knowledge

Writing in the margin

Nietzsche's Philosophy of Science

Jewish Conceptions of Ethics in Emmanuel Levinas and Jacques Derrida

This book brings together essays from leading Nietzsche scholars to examine a variety of key ideas in Nietzsche's writings that have been marginalized or slighted because they do not fit neatly into any of the usual categories of Nietzsche scholarship. The essays open up fresh perspectives on Nietzsche and will inspire constructive debate about his relevance to a variety of current philosophical, political, social, and cultural concerns.

"Margins of political discourse" are those border zones where paradigms intersect and where issues of order and disorder, meaning and non-meaning must be continually renegotiated. Our age is marked by multiple dislocations, by political as well as philosophical paradigm shifts. Politically, a Europe-centered world order has given way to a decentered arena of global power struggles. Philosophically, traditional metaphysics -- itself a European legacy -- is making room for diverse modes of anti-foundationalism. In this situation, philosophy and political theory are bound to be decentered themselves, occupying a peculiar border zone in which traditional boundaries are blurred without being erased. This is the locus of Dallmayr's book. Located at the intersection of Continental and Anglo-American thought as well as at the border of philosophy and politics, *Margins of Political Discourse* explores the zone between polis and cosmopolis, between modernity and postmodernity, between reason and contingency, between immanence and transcendence. *Philosophy and Theory in Educational Research: Writing in the margin* explores the practices of reading and writing in educational philosophy and theory. Showing that there is no

'right way' to approach research in educational philosophy, but illustrating its possibilities, this text invites an engagement with philosophy as a possibility - and opening possibilities - for educational research. Drawing on their own research and theoretical and philosophical sources, the authors investigate the important issue of what it means to read and write when there is no prescribed structure. Innovative in its contribution to the literature, this edited volume enlightens readers in three ways. The volume focuses on the practices of reading and writing that are central to research in educational philosophy, suggesting that these practices constitute the research, rather than simply reporting it. It is not a prescriptive guide and should not be read procedurally. Rather, it is intended to illustrate the possibilities for this kind of research, and to suggest starting points for those pursuing research projects. Finally, attention is given to the ways in which conducting educational philosophy can be educative in itself, both to the researcher in writing it, and to its audience in reading it. With contributions from international scholars in the field of educational philosophy, this book is a valuable guide for practitioner-researchers, taught postgraduate and doctoral students, and early career researchers in university education departments. Academic staff teaching research methods and seeking to introduce their students to philosophy-as-research without wishing to offer a prescriptive 'how to' guide will also find this book of particular interest.

Shared Margins tells of writers, writing, and literary milieus in Alexandria, Egypt's second city. It de-centres cosmopolitan avant-gardes and secular-revolutionary aesthetics that have been intensively documented and studied since 2011. Instead, it offers a fieldwork-based account of various milieus and styles, and their common grounds and lines of division. Structured in two parts, *Shared Margins* gives an account of literature as a social practice embedded in milieus that at once enable and limit literary imagination, and of a life-worldly experience of plurality in absence of pluralism that marks literary engagements with the intimate and social realities of Alexandria after 2011. Literary writing, this book argues, has marginality as an at once enabling and limiting condition. It provides shared spaces of imaginary excess that may go beyond the taken-for-granted of a societal milieu, and yet are never unlimited. Literary imagination is part and parcel of such social conflicts and transformations, its role being neither one of resistance against power nor of guidance towards norms, but rather one of open-ended complicity.

Beyond the Pale

Shared Margins

Interviews, 1974–1994

William James at the Boundaries

An Ethnography with Writers in Alexandria after the Revolution
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. There is an ever-increasing number of books on improvisation, ones that richly recount experiences in the heat of the creative moment, theorize on the essence of improvisation, and offer convincing arguments for improvisation’s impact across a wide range of human activity. This book is nothing like that. In a provocative and at times moving experiment, Gary Peters takes a different approach, turning the philosophy of improvisation upside-down and inside-out. Guided by Kant, Hegel, Heidegger, and especially Deleuze—and exploring a range of artists from Hendrix to Borges—Peters illuminates new fundamentals about what, as an experience, improvisation truly is. As he shows, improvisation isn’t so much a genre, idiom, style, or technique—it’s a predicament we are thrown into, one we find ourselves in. The predicament, he shows, is a complex entwinement of choice and decision. The performativity of choice during improvisation may happen “in the moment,” but it is already determined by an a priori mode of decision. In this way, improvisation happens both within and around the actual moment, negotiating a simultaneous past, present, and future. Examining these and other often ignored dimensions of spontaneous creativity, Peters proposes a consistently challenging and rigorously argued new perspective on improvisation across an extraordinary range of disciplines.

At Columbia University in 1906, William James gave a highly confrontational speech to the American Philosophical Association (APA). He ignored the technical philosophical questions the audience had gathered to discuss and instead addressed the topic of human energy. Tramping on the rules of academic decorum, James invoked the

work of amateurs, read testimonials on the benefits of yoga and alcohol, and concluded by urging his listeners to take up this psychological and physiological problem. What was the goal of this unusual speech? Rather than an oddity, Francesca Bordogna asserts that the APA address was emblematic—it was just one of many gestures that James employed as he plowed through the barriers between academic, popular, and pseudoscience, as well as the newly emergent borders between the study of philosophy, psychology, and the “science of man.” Bordogna reveals that James’s trespassing of boundaries was an essential element of a broader intellectual and social project. By crisscrossing divides, she argues, James imagined a new social configuration of knowledge, a better society, and a new vision of the human self. As the academy moves toward an increasingly interdisciplinary future, William James at the Boundaries reintroduces readers to a seminal influence on the way knowledge is pursued.

Although this book is a study of the work of Emmanuel Levinas and Jacques Derrida, it would be mistaken to refer to it as a comparison. The book develops a framework which might aide the reader of Levinas and Derrida in determining the scope and significance of their respective projects as far as a discourse of the sacred is concerned. It does so by emphasizing their status as philosophers whose thought correlates but does not compare. Within this correlation, without obscuring either their differences or similarities, we can see a common framework that consists of the following elements. First, it is clear from what and how Derrida and Levinas have written that the general import of their work lies in the area of ethics. However, in many ways it would be justifiable to say that their work is not about ethics at all. Neither of them proposes a moral theory; neither is interested in discussing the question of values vs. social norms, duty vs. virtue and other issues that might pertain to the area of ethics. To be sure, these issues do come up in their work, yet they are treated in a peculiarly different way. For Derrida and Levinas, ethics is not so much an inquiry into the problems of right and wrong but an inquiry into the problem of the ethical constitutedness of human beings.

Improvising Improvisation

A Biography of Jacques Derrida

On Nationalism, Ethnicity, and Non-Western Societies

A Feminist Analysis

Glas

Everything You Need to Know to Master the Subject ... In One Book!

"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*

Critical Theory of Religion
In the Margins of Deconstruction
Philosophy and Theory in Educational Research
Margins of Reality
Relating Narratives
Music, Language, and the Margins of Philosophy