Deconstruction Theory Practice

Includes new preface and additional bibliographical references.

Deconstruction and Translation explains ways in which many practical and theoretical problems of translation can be rethought in the light of insights from the French philosopher Jacques Derrida. If there is no one origin, no transcendent meaning, and thus no stable source text, we can no longer talk of translation as meaning transfer or as passive reproduction. Kathleen Davis instead refers to the translator's freedom and individual responsibility. Her survey of this complex field begins from an analysis of the proper name as a model for the problem of signification and explains revised concepts of limits, singularity, generality, definitions of text, writing, iterability, meaning and intention. The implications for translation theory are then elaborated, complicating the desire for translatability and incorporating sharp critique of linguistic and communicative approaches to translation. The practical import of this approach is shown in analyses of the ways Derrida has been translated into English. In all, the text offers orientation and guidance through some of the most conceptually demanding and rewarding fields of contemporary translation theory.

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John D. Caputo’s deconstructive theology and Slavoj Žižek’s materialist theology are two radical theologies that explore what it might mean to pass through the death of God and to abandon this experience as specifically Christian. Moody demonstrates how these theologies are transforming everyday religious practices through an examination of the work of Peter Rollins and Kester Brewin, two figures at the
radical margins of a contemporary expression of Western religiosity called emerging Christianity. The author uses her analysis of all four figures to argue that deconstructive practices can enable religious communities to become part of a wider materialist collective in which the death of God continues to resonate.

First published in 1999, this volume perceives that English literature in under threat as an academic discipline. In Challenging Theory, Catherine Burgass warns against the recent trend towards the conflation of literature teaching with cultural studies in British and American universities. Focusing on theory of deconstruction, as developed by Jacques Derrida in the 1960s, the book redresses some common mistinterpretations of Derrinda’s work relating to the status of metaphysical oppositions. Part One discusses textual differences and the ways in which these may dissolve and reform according to different cultural contexts. The practical issues associated with teaching literature and literary theory in universities are examined in Part Two, while Part Three high-lights some of the move invidious claims of literary theorists, and questions the value of metaphysical analysis as a tool for political critique. Challenging Theory tackles an important debate that lies at the heart of humanities teaching. It illuminates the impact on academia of the work of critical theorists over the last thirty tears, and provides a platform for future reassessment of the relationships between literature, philosophy and theory.

From the New Criticism to Deconstruction traces the transitions in American critical theory and practice from the 1950s to the 1980s. It focuses on the influence of French structuralism and post-structuralism on American deconstruction within a wide-ranging context that includes literary criticism, philosophy, psychology, technology, and politics.
Norris provides a comprehensive documentation of Deconstruction theory and its root in modern literature, while Benjamin produces a thorough and well justified explanation. This is a vial guide to understanding Deconstruction in contemporary art and architecture and its relationship to modern critical methods.

This book is an attempt at deconstructive counter-reading or at what Jonathan Dollimore called “creative vandalism” (2018) of existing cultural or literary texts. Deconstruction is a much maligned or a much misunderstood word and for many, it usually bears a pejorative ring. While most would flaunt their familiarity with some of its philosophic jargons, for the majority, it is an area to be dismissed as intellectual obscurity or abstruse ‘high theory’. In fact there is a serious dearth of Derrida scholarship because of our collective aversion to Derrida that emanates from our lack of familiarity or engagement with deconstruction theory or with the philosophy of deconstruction. Norm-deviant reading strategies of deconstruction offer fresh insights and rebellious interpretative possibilities. Please note: Taylor & Francis does not sell or distribute the Hardback in India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka.

Like postmodernism itself, this tiny manual is a work of inspired piracy, melding cutting-edge cultural theory with the corporate and computer lingos that permeate our lives.

Acknowledgments -- Note on Translations -- Introduction -- Deconstruction and the Inscription of Philosophy -- Infrastructures and Systematicity / Rodolphe Gasche -- Philosophy Has Its Reasons . . . / Hugh J. Silverman -- Destinerrance: The Apotropocalyptics of Translation / John P. Leavey,
Jr. -- Deconstruction and the History of Metaphysics
-- In Stalling Metaphysics: At the Threshold / Ruben
Berezdivin -- Doubling the Space of Existence:
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Irene E. Harvey -- Regulations: Kant and Derrida at
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The Economy of Signs in Husserl and Derrida: From
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Welcome! postscript on hospitality, cosmopolitanism,
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International Relations (IR) theorists have
 ceaselessly sought to understand, explain, and transform the experienced reality of international politics. Running through all these attempts is a persistent, yet unquestioned, quest by theorists to develop strategies to eliminate or reduce the antinomies, contradictions, paradoxes, dilemmas, and inconsistencies dogging their approaches. A serious critical assessment of the logic behind these strategies is however lacking. This new work addresses this issue by seeking to reformulate IR theory in an original way. Arfi begins by providing a thorough critique of leading contemporary IR theories, including pragmatism, critical/scientific realism, rationalism, neo-liberal institutionalism and social-constructivism, and then moves on to strengthen and go beyond the valuable contributions of each approach by employing the logic of deconstruction pioneered by Derrida to explicate the consequences of taking into account the dilemmas and inconsistencies of these theories. The book demonstrates that the logic of deconstruction is resourceful and rigorous in its questioning of the presuppositions of prevailing IR approaches, and argues that relying on deconstruction leads to richer and more powerfully insightful pluralist IR theories and is an invaluable resource for taking IR theory beyond currently paralyzing ‘wars of paradigms’. Questioning universally accepted presuppositions in existing theories, this book provides an innovative
and exciting contribution to the field, and will be of great interest to scholars of international relations theory, critical theory and international relations. Psychoanalysis and Deconstruction: Freud's Psychic Apparatus demonstrates the relevance of deconstructive thinking for the clinical practice of psychoanalysis. Arguing that deconstruction has been misrepresented as a form of literary theory or a philosophy of language, the book puts Derrida, Heidegger and others working in the tradition of deconstruction into dialogue with debates in the contemporary psychoanalytic field. Attempting to retrieve what was radical in Freud’s portrayal of the mind as a machine, Jared Russell stresses the importance of psychoanalysis for an understanding of the relationship between the human and its current hyper-technological environment. Interventions into contemporary debates address psychoanalytic concepts such as the nature of the clinical frame, the intersubjective dialogue, unconscious communication and the experience of time. Russell argues that deconstruction, and in particular Derrida’s work, can anticipate and help clarify ongoing developments at the cutting edge of psychoanalysis today. Psychoanalysis and Deconstruction: Freud's Psychic Apparatus will appeal not only to a philosophically informed audience but also to clinicians attempting to secure a place for psychoanalytic practice at the beginning of
the twenty-first century.
Jacques Derrida is one of the most influential and controversial philosophers of the last fifty years. Derrida on Deconstruction introduces and assesses: Derrida's life and the background to his philosophy the key themes of the critique of metaphysics, language and ethics that characterize his most widely read works the continuing importance of Derrida's work to philosophy. This is a much-needed introduction for philosophy or humanities students undertaking courses on Derrida.
The effects of Derrida's writings have been widespread in literary circles, where they have transformed current work in literary theory. By contrast Derrida's philosophical writings--which deal with the whole range of western thought from Plato to Foucault--have not received adequate attention by philosophers. Organized around Derrida's readings of major figures in the history of philosophy, Derrida and Deconstruction focuses on and assesses his specifically philosophical contribution. Contemporary continental philosophers assess Derrida's account of philosophical tradition, with each contributor providing a critical study of Derrida's position on a philosopher she or he has already studied in depth. These figures include Plato, Meister Eckhart, Descartes, Kant, Hegel, Nietzsche, Freud, Husserl, Heidegger, Sartre, and Foucault. Marxism and Deconstruction is an innovative and
controversial contribution to the fields of literary criticism, philosophy, and political science. Deconstruction: Theory and Practice has been acclaimed as by far the most readable, concise and authoritative guide to this topic. Without oversimplifying or glossing over the challenges, Norris makes deconstruction more accessible to the reader. The volume focuses on the works of Jacques Derrida which caused this seismic shift in critical thought, as well as the work of North American critics Paul de Man, Geoffrey Hartman, J. Hillis Miller and Harold Bloom. In this third, revised edition, Norris builds on his 1991 Afterword with an entirely new Postscript, reflecting upon recent critical debate. The Postscript includes an extensive list of recommended reading, complementing what was already one of the most useful bibliographies available. 

This book argues for a deconstructive approach to the past by looking at deconstruction's impact on American historians and then presenting an alternative hauntological theory and method of history influenced by, but not beholden to, the work of Jacques Derrida. The basic story of the rise, reign, and fall of deconstruction as a literary and philosophical groundswell is well known among scholars. In this intellectual history, Gregory Jones-Katz aims to
transform the broader understanding of a movement that has been frequently misunderstood, mischaracterized, and left for dead—even as its principles and influence transformed literary studies and a host of other fields in the humanities. Deconstruction begins well before Jacques Derrida’s initial American presentation of his deconstructive work in a famed lecture at Johns Hopkins University in 1966 and continues through several decades of theoretic growth and tumult. While much of the subsequent story remains focused, inevitably, on Yale University and the personalities and curriculum that came to be lumped under the “Yale school” umbrella, Deconstruction makes clear how crucial feminism, queer theory, and gender studies also were to the lifeblood of this mode of thought. Ultimately, Jones-Katz shows that deconstruction in the United States—so often caricatured as a French infection—was truly an American phenomenon, rooted in our preexisting political and intellectual tensions, that eventually came to influence unexpected corners of scholarship, politics, and culture. Postcolonial studies have transformed how we think about subjectivity, national identity, globalization, history, language, literature, and international politics. Until recently, the emphasis has been almost exclusively within an Anglophone context, but the focus of postcolonial studies is shifting to a more
comparative approach. One of the most intriguing developments has been within the Francophone world. A number of genealogical lines of influence are being drawn, connecting the work of the three figures most associated with the emergence of postcolonial theory—Homi Bhabha, Edward Said, and Gayatri Spivak—to an earlier generation of predominantly postructuralist French theorists. Within this emerging narrative of intellectual influences, the importance of the thought of Jacques Derrida and the status of deconstruction have been acknowledged, but not adequately accounted for. In Deconstruction and the Postcolonial, Michael Syrotinski reconsiders the underlying conceptual tensions and theoretical stakes of what he terms a "deconstructive postcolonialism" and argues that postcolonial studies stands to gain ground in terms of its political forcefulness and philosophical rigour by turning back to, and not away from, deconstruction.

Deconstruction -- a mode of close reading associated with the contemporary philosopher Jacques Derrida and other members of the "Yale School" -- is the current critical rage, and is likely to remain so for some time. Reading Deconstruction / Deconstructive Reading offers a unique, informed, and badly needed introduction to this important movement, written by one of its most sensitive and lucid practitioners. More than an introduction, this
book makes a significant addition to the current debate in critical theory. G. Douglas Atkins first analyzes and explains deconstruction theory and practice. Focusing on such major critics and theorists as Derrida, J. Hillis Miller, and Geoffrey Hartman, he brings to the fore issues previously scanted in accounts of deconstruction, especially its religious implications. Then, through close readings of such texts as Religio Laici, A Tale of a Tub, and An Epistle to Dr. Arbuthnot, he proceeds to demonstrate and exemplify a mode of deconstruction indebted to both Derrida and Paul de Man. This skillfully organized book, designed to reflect the "both/ and" nature of deconstruction, thus makes its own contribution to deconstructive practice. The important readings provided of Dryden, Swift, and Pope are among the first to treat major Augustan texts from a deconstructive point of view and make the book a valuable addition to the study of that period. Well versed in deconstruction, the variety of texts he treats, and major issues of current concern in literary study, Atkins offers in this book a balanced and judicious defense of deconstruction that avoids being polemical, dogmatic, or narrowly ideological. Whereas much previous work on and in deconstruction has been notable for its thick prose, jargon, and general obfuscation, this book will be appreciated for its clarity and grace, as well as for its command of an impressively wide range of texts and
issues. Without taming it as an instrument of analysis and potential change, Atkins makes deconstruction comprehensible to the general reader. His efforts will interest all those concerned with literary theory and criticism, Augustan literature, and the relation of literature and religion. Ian Parker has been a leading light in the fields of critical and discursive psychology for over 25 years. The Psychology After Critique series brings together for the first time his most important papers. Each volume in the series has been prepared by Ian Parker, and presents a newly written introduction and focused overview of a key topic area. Psychology After Deconstruction is the second volume in the series and addresses three important questions: What is ‘deconstruction’ and how does it apply to psychology? How does deconstruction radicalize social constructionist approaches in psychology? What is the future for radical conceptual and empirical research? The book provides a clear account of deconstruction, and the different varieties of this approach at work inside and outside the discipline of psychology. In the opening chapters Parker describes the challenge to underlying assumptions of ‘neutrality’ or ‘objectivity’ within psychology that deconstruction poses, and its implications for three key concepts: humanism, interpretation and reflexivity. Subsequent chapters introduce several lines of debate, and discuss their
relation to mainstream axioms such as ‘psychopathology’, ‘diagnosis’ and ‘psychotherapy’, and alternative approaches like qualitative research, humanistic psychology and discourse analysis. Together, the chapters in this book show how, via a process of ‘erasure’, deconstructive approaches question fundamental assumptions made about language and reality, the self and the social world. By demonstrating the application of deconstruction to different areas of psychology, it also seeks to provide a ‘social reconstruction’ of psychological research. Psychology After Deconstruction is essential reading for students and researchers in psychology, sociology, social anthropology and cultural studies, and for discourse analysts of different traditions. It will also introduce key ideas and debates within deconstruction to undergraduates and postgraduate students across the social sciences.

The purpose of this book, first published in 1990, is to call attention to the contrast between the remarkable politicization of the rhetoric of literary criticism and the scarcity of interest in the concrete historical and political contexts of literary texts. Deconstruction and the Politics of Criticism will be of interest to students of literature and literary theory. What might be the outcome for philosophy if its texts were subjected to the powerful techniques of rhetorical close-reading developed by current deconstructionist
literary critics? When first published in 1983, Christopher Norris’s book was the first to explore such questions in the context of modern analytic and linguistic philosophy, opening up a new and challenging dimension of inter-disciplinary study and creating a fresh and productive dialogue between philosophy and literary theory.

This book sets out to explore the structure and meanings within the most popular of all literary genres - the adventure story. Deconstructing the Hero offers analytical readings of some of the most widely read adventure stories such as Treasure Island, the James Bond stories and Star Wars. The book describes how adventure stories are influential in shaping children's perception and establishing values. When many of these stories define non-white, non-European people as inferior, and women as marginal or incapable, we should be worried about what they are teaching our children to think. Margery Hourihan shows how teaching children to read books critically can help to prevent the establishment of negative attitudes, discourage aggression and promote values of emotion and creativity.

Deconstruction is so labyrinthine (and rumored to be fatal) that it’s become the monster that murdered philosophy. When Jacques Derrida, the father of deconstruction, uses buzz-words such as “phallogocentrism” and “transcendental signified,” humanities students and aspiring philosophers may get weak in the knees. Following up on the success of Derrida For Beginners, Jim Powell’s Deconstruction For
Beginners is an irreverent romp through deconstructive domains. Though Powell offers lucid explanations of the most important deconstructive ideas and texts, he also dive into lesser known works. One of these, The Right to Look, finds Derrida offering his thoughts on a photo-novella consisting of images of women making love with each other. Powell then goes on to explore how deconstruction, like an unruly mistress, has escaped Derrida, especially in the realm of architecture. Then, based on Derrida’s assertion that deconstruction happens differently in different cultures, Powell examines how – through Buddhism and Taoism – deconstruction took place in ancient India, Japan, and China. Through a close engagement with some key thinkers, Norris argues that deconstruction is part of the "unfinished project of modernity." a project whose interest and values it upholds by continuing to question them in a spirit of enlightened self-critical inquiry. This volume gathers together sixteen seminal articles, all written by leading scholars, which articulate and effectuate the influence of Derrida's scholarship on the field of law. The articles included in this collection are underpinned by the authors' shared belief that the intellectual challenges posed by Derrida's work to legal scholarship are as challenging as they are pressing and as profound as they are inescapable. In addition to a thorough introduction addressing salient aspects of Jacques Derrida's engagement with law, this book comes with an extensive bibliography of sources in English. This provides the reader with a carefully selected list of more than one hundred texts, all of which
serve as introductory pathways to Derrida's philosophy and in particular to the interaction between Derrida and law. A fine reminder of the trans-disciplinary influence of Jacques Derrida's thought, this landmark collection is destined to generate substantial interest in philosophy departments and law schools alike. 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.
"The focus of any genuinely new piece of criticism or interpretation must be on the creative act of finding the new, but deconstruction puts the matter the other way around: its emphasis is on debunking the old. But aside from the fact that this program is inherently uninteresting, it is, in fact, not at all clear that it is possible. . . . [T]he naïvetê of the crowd is deconstruction's very starting point, and its subsequent move is as much an emotional as an intellectual leap to a position that feels different as much in the one way as the other. . . ." --From the book 'No democracy without deconstruction': Deconstruction and Democracy evaluates and substantiates Derrida's provocative claim, assessing the importance of this influential and controversial contemporary philosopher's work for political thought. Derrida addressed political questions more and more explicitly in his writing, yet there is still confusion over the politics of deconstruction. Alex Thomson argues for a fresh understanding of Derrida's work, which acknowledges both the political dimension of deconstruction and its potential contribution to our thinking about politics. The book provides cogent analysis and exegesis of Derrida's political writings; explores the implications for political theory and practice of Derrida's work; and brings Derrida's work into dialogue with other major strands of contemporary political thought. Deconstruction and Democracy is the clearest and most detailed engagement available with the politics of deconstruction, and is a major contribution to scholarship on the later works of Jacques Derrida, most notably his Politics of Friendship. Tracing the thread of “decreation” in Chinese thought, from
constantly changing classical masterpieces to fake cell phones that are better than the original. Shanzhai is a Chinese neologism that means “fake,” originally coined to describe knock-off cell phones marketed under such names as Nokir and Samsing. These cell phones were not crude forgeries but multifunctional, stylish, and as good as or better than the originals. Shanzhai has since spread into other parts of Chinese life, with shanzhai books, shanzhai politicians, shanzhai stars. There is a shanzhai Harry Potter: Harry Potter and the Porcelain Doll, in which Harry takes on his nemesis Yandomort. In the West, this would be seen as piracy, or even desecration, but in Chinese culture, originals are continually transformed—deconstructed. In this volume in the Untimely Meditations series, Byung-Chul Han traces the thread of deconstruction, or “decreation,” in Chinese thought, from ancient masterpieces that invite inscription and transcription to Maoism—“a kind a shanzhai Marxism,” Han writes. Han discusses the Chinese concepts of quan, or law, which literally means the weight that slides back and forth on a scale, radically different from Western notions of absoluteness; zhen ji, or original, determined not by an act of creation but by unending process; xian zhan, or seals of leisure, affixed by collectors and part of the picture's composition; fuzhi, or copy, a replica of equal value to the original; and shanzhai. The Far East, Han writes, is not familiar with such “pre-deconstructive” factors as original or identity. Far Eastern thought begins with deconstruction. 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.

Strategies of Deconstruction was first published in 1991. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. In the past two decades, the "movement" of deconstruction has had tremendous impact on a number of academic, disciplines in the United States. However, its force has been rather limited in the field of philosophy, despite the fact that in Europe the practice of deconstruction emerged in the work of philosophers. Although the reasons for this can
be debated, two of the more obvious explanations are the mainstream Anglo-American philosophers rarely studied the German and French philosophical traditions in great detail, and deconstruction's focus on discourse and interpretation has made it more attractive to the literary and humanistic disciplines. With this context, Strategies of Deconstruction focuses on the early work of Jacques Derrida, the French philosopher who introduced deconstruction in Speech and Phenomena, his study of Edmund Husserl, and Of Grammatology, and whose philosophical reputation stems in no small part from his work on Husserl. In examining the philosophical import of Derrida's theories of reading, text, and language, specifically as they related to Speech and Phenomena, J. Claude Evans makes careful reference to Husserl's own texts. His analysis indicates that there are many systematic irregularities in Derrida's study and that without those irregularities Derrida's conclusions cannot be substantiated.

This book introduces the reader to the literary work and to an understanding of its cultural background and its specific features, presenting basic topics and ideas in their historical context and development in Western culture.

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