

Descartes to Derrida

An Introduction to European Philosophy

Peter Sedgwick

Descartes To Derrida

Sarah Wood



Descartes To Derrida:

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these great minds There is a lot of truth to be learned from a significant error Great minds produce great thoughts and great thoughts are worth thinking again Our mind is enriched by following in the intellectual footsteps of those that have gone before us Philosophy provides a basis of thought in virtually every other discipline For example one cannot truly know science without understanding the philosophy of science Nor can one know theology without understanding the philosophical principles that it is built upon The study of the history of thought is a worthy and rewarding enterprise all within itself You could not spend your intellectual efforts more profitably than in the study of the unfolding of the history of great ideas We do not live in a vacuum thus we must not think in a vacuum With the preparation of the thoughts of those that have gone before us we can influence the thoughts of those that come after us

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Eun Lee,2000 **Cartesian Deconstruction** Kyoo Eun Lee,2000 **The Animal That Therefore I Am** Jacques

Derrida,2009-08-25 The translated complete text of Derrida's 1997 ten hour address The Autobiographical Animal focusing on the industrialized treatment of animals The Animal That Therefore I Am is at once an affectionate look back over the multiple roles played by animals in Derrida's work and a profound philosophical investigation and critique of the relegation of animal life that takes place as a result of the distinction dating from Descartes between man as thinking animal and every other living species That starts with the very fact of the line of separation drawn between the human and the millions of other species that are reduced to a single the animal Derrida finds that distinction or versions of it surfacing in thinkers as far apart as Descartes Kant Heidegger Lacan and Levinas and he dedicates extended analyses to the question in the work of each of them The book's autobiographical theme intersects with its philosophical analysis through the figures of looking and nakedness staged in terms of Derrida's experience when his cat follows him into the bathroom in the morning In a classic

deconstructive reversal Derrida asks what this animal sees and thinks when it sees this naked man Yet the experiences of nakedness and shame also lead all the way back into the mythologies of man s dominion over the beasts and trace a history of how man has systematically displaced onto the animal his own failings or b tises The Animal That Therefore I Am is at times a militant plea and indictment regarding especially the modern industrialized treatment of animals However Derrida cannot subscribe to a simplistic version of animal rights that fails to follow through in all its implications the questions and definitions of life to which he returned in much of his later work

Derrida's 'Writing and Difference' Sarah Wood,2009-05-08 Writing and Difference is one of Jacques Derrida s most widely read and studied books In a collection of essays that engage with literature history poetry dramaturgy psychoanalysis ethnology and structuralism Derrida demonstrates how philosophy and literature might be read and revolutionizes our understanding of writing difference and life itself This introduction is the ideal companion to an unprecedented and influential group of texts

Madness and Death in Philosophy Ferit Guven,2005-03-17 Demonstrates the significance of the concepts of madness and death for the history of philosophy

Community Without Unity William Corlett,1989 Winner of the 1990 Foundations of Political Theory Section of the American Political Science Association First Book Award Now available in paperback with a new preface by the author this award winning book breaks new ground by challenging traditional concepts of community in political theory William Corlett brings the diverse and sometimes contradictory work of Foucault and Derrida to bear on the thought of Pocock Burke Lincoln and McIntyre among others to move beyond the conventional dichotomy of individual vs community arguing instead that community is best advanced within a politics of difference

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