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In Specters of Marx, Derrida undertakes this task within the context of a critique of the new dogmatism and "new world order" that have proclaimed the death of Marxism and of Marx.

Jacques Derrida

Six Princeton professors talk about how the books on their shelves relate to their research and teaching, and share the books, audio books and podcasts on their summer reading lists.

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167-182) In his Specters of Marx (2006), Jacques Derrida coined the term "hauntology," a play on "ontology" (best understood when pronounced in French). Hauntology, for Derrida, was meant to supplant ...

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Communist Manifesto (Prologue)

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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.

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Questions the spectropoetics that Marx allowed to invade his discourse.

With the publication of Specters of Marx in 1993, Jacques Derrida redeemed a longstanding pledge to confront Marx's texts directly and in detail. His characteristically bravura presentation provided a provocative re-reading of the classics in the Western tradition and posed a series of challenges to Marxism. In a timely intervention in one of today's most vital theoretical debates, the contributors to Ghostly Demarcations respond to the distinctive program projected by Specters of Marx. The volume features sympathetic meditations on the relationship between Marxism and deconstruction by Fredric Jameson, Werner Hamacher, Antonio Negri, Warren Montag, and Rastko Moćnik, brief polemical reviews by Terry Eagleton and Pierre Macherey, and sustained political critiques by Tom Lewis and Aijaz Ahmad. The volume concludes with Derrida's reply to his critics in which he sharpens his views about the vexed relationship between Marxism and deconstruction.

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Marx. The volume features sympathetic meditations on the relationship between Marxism and deconstruction by Fredric Jameson, Werner Hamacher, Antonio Negri, Warren Montag, and Rastko Mõcnik, brief polemical reviews by Terry Eagleton and Pierre Macherey, and sustained political critiques by Tom Lewis and Aijaz Ahmad. The volume concludes with Derrida's reply to his critics in which he sharpens his views about the vexed relationship between Marxism and deconstruction.

Jacques Derrida is, in the words of the New York Times, "perhaps the world's most famous philosopher—if not the only famous philosopher." He often provokes controversy as soon as his name is mentioned. But he also inspires the respect that comes from an illustrious career, and, among many who were his colleagues and peers, he inspired friendship. *The Work of Mourning* is a collection that honors those friendships in the wake of passing. Gathered here are texts—letters of condolence, memorial essays, eulogies, funeral orations—written after the deaths of well-known figures: Roland Barthes, Paul de Man, Michel Foucault, Louis Althusser, Edmond Jabès, Louis Marin, Sarah Kofman, Gilles Deleuze, Emmanuel Levinas, Jean-François Lyotard, Max Loreau, Jean-Marie Benoist, Joseph Riddel, and Michel Servièrè. With his words, Derrida bears witness to the singularity of a friendship and to the absolute uniqueness of each relationship. In each case, he is acutely aware of the questions of tact, taste, and ethical responsibility involved in speaking of the dead—the risks of using the occasion for one's own purposes, political calculation, personal vendetta, and the expiation of guilt. More than a collection of memorial addresses, this volume sheds light not only on Derrida's relation to some of the most prominent French thinkers of the past quarter century but also on some of the most important themes of Derrida's entire oeuvre—mourning, the "gift of

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death," time, memory, and friendship itself. "In his rapt attention to his subjects' work and their influence upon him, the book also offers a hesitant and tangential retelling of Derrida's own life in French philosophical history. There are illuminating and playful anecdotes—how Lyotard led Derrida to begin using a word-processor; how Paul de Man talked knowledgeably of jazz with Derrida's son. Anyone who still thinks that Derrida is a facetious punster will find such resentful prejudice unable to survive a reading of this beautiful work."—Steven Poole, *Guardian* "Strikingly simple meditations on friendship, on shared vocations and avocations and on philosophy and history."—*Publishers Weekly*

In 1848, Karl Marx declared that a communist specter was haunting Europe. In 1994, Jacques Derrida considered how the spectre of Marx would haunt the post-Cold War world. In *Specters of Revolt*, Gilman-Opalsky argues that the world is haunted by revolt, by the possibility of events that interrupt and disrupt the world, that throw its reality and justice into question. But recent revolt is neither decisively communist nor decisively Marxist. Gilman-Opalsky develops a theory of revolt that accounts for its diverse critical content about autonomy, everyday life, anxiety, experience, knowledge, and possibility. The 1994 uprising of the Mexican Zapatistas set the stage for new forms of revolt against a newly expanded power of capital. In the 20 years since, including the recent phase of global uprisings that began in 2008 with the Greek revolts, insurrection has spoken in the "Arab Spring" in Spain, Turkey, Brazil, and in the U.S. in Occupy Wall Street, Ferguson, and Baltimore, among other places. In light of recent global uprisings, Gilman-Opalsky aims to move beyond the critical theory of revolt to an understanding of revolt as theory itself. Making use of diverse sources from

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Raoul Vaneigem and Félix Guattari to Julia Kristeva and Raya Dunayevskaya, *Spectres of Revolt* explores upheaval as thinking, the intellect of insurrection, and philosophy from below.

Modern Tragedy, first published in 1966, is a study of the ideas and ideologies which have influenced the production and analysis of tragedy. Williams sees tragedy both in terms of literary tradition and in relation to the tragedies of modern society, of revolution and disorder, and of individual experience. *Modern Tragedy* is available only in this Broadview Encore Edition, now edited and with a critical introduction by Pamela McCallum.

The formation of the modern state, the rise of capitalism, the Renaissance and Reformation, the scientific revolution and the Age of Enlightenment have all been attributed to the "early modern" period. Nearly everything about its history remains controversial, but one thing is certain: it left a rich and provocative legacy of political ideas unmatched in Western history. The concepts of liberty, equality, property, human rights and revolution born in those turbulent centuries continue to shape, and to limit, political discourse today. Assessing the work and background of figures such as Machiavelli, Luther, Calvin, Spinoza, the Levellers, Hobbes, Locke and Rousseau, Ellen Wood vividly explores the ideas of the canonical thinkers, not as philosophical abstractions but as passionately engaged responses to the social conflicts of their day.

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

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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.

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